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THE PREFACE.

THAT the *holy Scriptures* are the *Rule* of *Faith*, the Meaſure and Standard by which we are to try and judge of all Doctrines propounded to be believed by us, is a *Truth* univerſally *acknowledged* by all *Proteſtants*. Some Writers of the *Church* of *Rome*, to ſupport the groundleſs and uſurped *Authority* of their *Church* over the Minds and Conſciences of Men, have indeed denied this; but the *Primitive Church*, and the *ancient Eccleſiaſtical Writers*, are as (1) unanimous in aſſerting this Truth, as the *Proteſtants*. It is likewiſe acknowledged, That the Scripture is its *own beſt Interpreter*, in all Inſtances where it reflects *Light* upon its ſelf. I will add, That the diligent *comparing* of *one* place of Scripture with *another*, will often clear up an *obſcure* and *doubtful* Text, and give greater Satisfaction to the Mind, than the Peruſal of many *critical Notes*, and the (2) *voluminous* Writings of *Commentators*.

Were

(1) See this proved in A. Bp. *Tillotſon*'s Diſcourſe concerning the *Rule* of *Faith*, againſt Mr. *Sergeant*, &c. particularly Part 4. Sect. 2. See likewiſe Dr. *Lloyd*, the late Lord Biſhop of *Worceſter*, his Sermon on Act. 2. 42. preached at *Whitehall*, Nov. 24. 1678. In which he gives a ſhort, but faithful Hiſtory, confirm'd by unqueſtionable Authorities, of the corrupt Doctrines brought into the Chriſtian Faith by the Church of *Rome*. I do not remember, that this Sermon was ever ſo much as pretended to be anſwered by the Writers of that Communion.

(2) I remember a Saying of *Eraſmus*, that when he firſt read the New Teſtament, with Fear and a good Mind, with a purpoſe to underſtand it, and obey it, he found it very uſeful and very pleaſant: But when afterwards he fell on reading the vaſt Differences of Commentaries, then he underſtood it leſs than he did before, then he began not to underſtand it. Bp. *Taylor*'s Sermon before the Univerſity of *Dublin*, on John 7. 17.

Were Chriſtians more generally ſenſible of their great Need of *Divine Aſſiſtance*, in order to their attaining to a *ſaving Knowledge* of the Scriptures; did they by *earneſt Prayer* apply themſelves to God through Jeſus Chriſt, for the *Aids* of his *holy Spirit*, to enlighten their *Minds*, to purifie their *Hearts* and *Affections*, to ſanctifie their *Wills*, to reprove them for their *Failings*, to teach them, and to lead them into all Truth, and to ſet home the Scriptures on their Conſciences, they would queſtionleſs become wiſe unto Salvation, and ready to every good Work. Did Chriſtians ſpend more Time in *reading* and *comparing* the *ſacred Writings*, than in ſearching after the different and diſagreeing Opinions of Expoſitors, I am perſwaded the Way to *divine Knowledge* would be both eaſier, and ſhorter, and more ſatisfactory, the *Diſputes* among Chriſtians fewer, and thoſe which ſhould remain, would be managed with a Spirit of Meekneſs and Love, the *Practice* of Religion would become more univerſal, and the World would feel the Benefit of the Religion our Bleſſed Saviour taught Men, and be (1) convinced of its divine Original.

To facilitate the *comparing* of one Place of Scripture with others, *Parallel* Texts have from Time to Time been collected and placed in the *Margin* of the *Bible* by learned Men. The firſt who ſeem to have done this, were the *Tranſlators* of the

(1) Notwithſtanding the many ſtrong and admirable Diſcourſes to prove the Truth and Certainty of the Chriſtian Religion, it is to be feared, that Infidelity ſpreads and gets ground apace. To ſatisfie therefore in this important Point ſuch as are *willing* to receive *Satisfaction*, I will ſet down ſome Books, any of which, by the Bleſſing of God, are ſufficient to convince a reaſonable, unprejudiced, and uncorrupt Mind. Bp. *Gaſtrel*, Bp. *Bradford*, Dr. *Clarke*, their, and ſeveral other Sermons at Mr. *Boyle's* Lecture. Dr. *Hammond* of the Reaſonableneſs of the Chriſtian Religion. Sir *Charles Wolſeley* Bart. of the Reaſonableneſs of Scripture-Belief. *Grotius* on the Truth of the Chriſtian Religion, (particularly the Second and Third Books) tranſlated both by Bp. *Patrick* and Dr. *John Clarke*. The Lively Oracles, by the Author of the Whole Duty of Man, Sect. 2, 3. Mr. *Nelſon's* Diſcourſes on the Feſtival of Eaſter, concerning the Reſurrection of Chriſt, the Immortality of the Soul, and the Reſurrection of the Body; alſo his Diſcourſes on Monday and Tueſday in Whitſun-Week of the Truth of the Chriſtian Religion, in his Feſtivals and Faſts of the Church. A. Bp. *Tillotſon's* Sermons publiſhed by Dr. *Barker*, particularly the 5, 12, and 13 Vol. To omit many others, ſee the Short and eaſie Method with a Deiſt, and its Defence, in a Book intitled the Truth of Chriſtianity demonſtrated, both by Mr. *Leſlie*, who ſeems to have made an Abſtract of Dr. *Allix's* Reflections on the Books of holy Scripture to eſtabliſh the Truth of the Chriſtian Religion.

the *holy Scriptures*; afterwards many more were added by Dr. *Scattergood*; laſt of all, ſome *References* of that admirable *Textuary*, Dr. *Lloyd*, the late learned Biſhop of *Worceſter*, were added. So that ſometimes to *one* ſingle *Verſe* there are *eight* or *ten*, and ſometimes *many more* References. Now the turning to all theſe, not to mention the Difficulty of keeping open the Bible in ſeveral Places at once, requires much Time, and is a great Stop in reading. For which Reaſon, except on ſome particular Occaſions, I am ready to think, they are but ſeldom conſulted. I have therefore often thought, That the placing theſe *References* under the *Text* in Words at length, ſo that they might be *ſeen at one View*, would mightily conduce to the underſtanding the Scriptures, and to fix the important Truths delivered in them in the Mind of the Reader, who will be naturally led to think thoſe *Truths* of the *higheſt Conſequence*, which are frequently inculcated in the ſacred Pages. Thus when we read the References under *Matt.* 16. 27. and obſerve how frequently it is declared, both in the *Old* and *New Teſtament*, that *God will render to every one according to his Works*, one would think it could not fail to make us *circumſpect* in our Ways, and diligent that our *Works* and *Actions* may be ſuch, as will give us a *reaſonable* Hope, that we ſhall not only eſcape Puniſhment, but, through the Mercy of God, and the Merits of Chriſt, be entitled to a Reward from him. If ſuch a Conſideration will not inſpire us with *Zeal*, and make us *fruitful*, and *abound* in *all good Works* to the Glory and Praiſe of God; if it will not convince us of the *Fallacy* of that *common Deluſion*, namely, that a few *cold* and *ineffectual Wiſhes*, and a *little Sorrow* on a *ſick* or a *Death-bed*, though we have *omitted* to do thoſe *good Works* we might and ought to have done, and done many *evil* and *wicked Works* which we might and ought to have left undone; I ſay, if this *expreſs declaration* of Almighty God, ſo often repeated, will not rouſe and awaken us out of our *Deluſion*, it is hard to ſay what will. Nor is it *neceſſary* to confine this Declaration *wholly* to *Rewards* and *Puniſhments* in a *future State*; for tho' it *chiefly* refers to that, yet it may be extended, and I doubt not but it is in part often made good to many even in the *preſent Life*.

Before I proceed to give the Reader an Account of what he is to expect in this Work, I would beg leave to premiſe *one caution*, namely, That upon reading the References

he

he would not in any *Matter* of *Moment* be too *quick* in forming his Judgment, leſt he be led into Miſtakes and Errors, by the meer *Sound* of Words. For unleſs he has *ſo* read the Scriptures, as to be *able* in ſome Meaſure to recollect the Context, (which it were to be wiſhed many had done) he will often find it neceſſary to turn to the Places themſelves.

The Things I would advertiſe the Reader of, are theſe following:

Firſt, That the *Chronology* here uſed is that of *Biſhop Uſher*, which is put in ſome of the latter Editions of the *Engliſh* Bible. I have placed it at the Top of the Page, and in the Margin where the Year alters.

Secondly, The *Marginal Readings* are put between Brackets [] with the Text, the *Clauſe* or *Word* to which the Reading belongs, having an Aſterisk * before it. Thoſe which were too long to be placed thus, I have caſt at the Bottom of the Page among the Notes, which I have marked with a double dagger, thus ‡.

Thirdly, The References are placed in *two Columns*, immediately under the Text, and referr'd to by the Letters [a], [b], *&c.* And the Notes are put under them, and referr'd to by Figures. In tranſcribing the References, tho' only a *Part* or *Clauſe* of the Verſe is referr'd to, I have ſometimes ſet down the *whole Verſe*, eſpecially when it contains ſome weighty Doctrine or Duty. And when I have taken only a Part of the Verſe, I have often intimated it to the Reader, by putting a ſhort Line thus —. Where the References under any Head are many, they do for the moſt Part ſtand in the Order they lie in the Bible. And if the Convenience of placing them ſo had been ſooner obſerved, they ſhould all have been put in that Order. But a great Part of the Work was printed before this was conſidered.

Fourthly, The References here ſet down are not *all* of them *ſtrictly parallel*. Some are *verbal*, and give ſome Light to the Words, others are *real*, and treat of the Matter it ſelf, which is propoſed in the Words. Thus ſome are *Inſtances* and *Examples* of the Practice of the Duty enjoined, *&c.* others are, it may be, *Motives* to engage to the *Practice* thereof, or to diſſwade from the Commiſſion of the Sin, and the like. For Example; under *Matt.* 4. 17. are ſeveral Texts reſpecting *Repentance*; ſome of which expreſs the *Duty*, as *Matt.* 3. 2, 8. *Mar.* 1. 15. *Mar.* 6. 12. *Luk.* 24. 47. *Act.*

Act. 2. 38. *Act.* 17. 30. Some describe the *Nature* of *Repentance*; as 1 *Kin.* 8. 47, 48, 49. *Job* 42. 6. *Ezek.* 18. 30. *Luk.* 3. 8. *Act.* 26. 20. Others contain *Motives* to *Practice*; as *Matt.* 9. 13. *Luk.* 13. 3. *Luk.* 15. 7. *Act.* 3. 19. *Rom.* 2. 4. 2 *Cor.* 7. 10. 2 *Pet.* 3. 9. The Reader, by casting his Eye over the References under any Text, will soon see to what *Heads* they are to be reduced. Sometimes one Text expresses both the *Duty*, and the *Motive* to practise it; and therefore for this and other Reasons, it was not practicable to set them in distinct Paragraphs. I might have mentioned other *Heads*, as the *Parts* of *Repentance*, &c. but these are enow to illustrate what I am saying, and likewise to shew what Use may be made of this Book, by Christians in their private Retirements. Sometimes some *Scriptures* are set down by *Way* of *Opposition*. For Instance, under *Matt.* 5. 3. are some Texts respecting the Sin of *Pride*, and under *Rev.* 2. 17. are placed the Passages which speak of the *Worshippers* of the *Beast*, who had his *Mark* on their Foreheads and in their Hands, as well as those which mention the *new Name* given to, and the *Seal* set upon the Servants of God.

Fifthly, I have for the *most Part* set down *all* the *References* in the last and fullest *Edition* of the *Bible*, having corrected several Mistakes in the Print. Some few I have omitted; but whether they were Mistakes in the Print, or in me not being able to discern their Relation to the Text they referr'd to, I cannot determine.

Sixthly, The References which have an Asterisk * before them, are supposed to be put by the *Translators* of the *Bible*; those which have a Dagger †, by Dr. *Scattergood*; those which have three Points ∴ before them, by Dr. *Lloyd* the late learned Bishop of *Worcester*; those which have *no mark* before them were added now, being partly collected from my own Observation, partly from the *Octavo* Edition of the *Greek* Testament, printed at *Amsterdam* in the Year 1711, which is said to contain more than even Dr. *Mills's* Edition of the *Greek Testament*; and partly from the *Folio* Edition of Mr. *Sam. Clark's* Annotations. But tho' I turn'd to most of the Texts referr'd to by these Authors, yet I made Choice but of some of them. For I could not discern the *Relation* of some to the *Text*, others did not seem of any *great Moment*, others seemed to be *purely critical*, and not to answer the End I proposed, which was

not the Benefit of the Learned, but of ſuch common Chriſtians as diligently and frequently read the holy Scriptures, and are deſirous to underſtand them; of which Number there are, God be praiſed, not a few. It is ſometimes ſurprizing to obſerve, what a Progreſs in divine Knowledge ſome make, who are not learned, but who (1) *diligently* and *conſtantly* read the Scriptures with an *upright* and *honeſt Mind*, and with a fervent Deſire *not only* to know, but to *do* the *Will* of God, which ſometimes extends to obſcure and difficult Points in Divinity.

Seventhly, I have often put the *Scriptures* reducible to *one Head* under *one Text* of Scripture, and as often as that Matter recurs, I have referr'd to that Place. For Example, the Texts relating to the *Love* of *each other*, which the *Goſpel* lays ſuch a *mighty Streſs* upon, and without which neither the moſt *Orthodox Faith*, nor any other Pretenſions to Religion, are of *any Value* in the Sight of God; theſe Texts I have put under *Joh.* 13. 34. In all thoſe Places therefore where this *comprehenſive duty* is mentioned, I refer to this Place, ſetting down firſt the *Texts* in the *Margin* of the *Bible*. For Inſtance, in the Bible with References againſt *Matt.* 22. 39. are theſe following Texts, **Lev.* 19. 18. † *Mar.* 12. 31. † *Rom.* 13. 9. † *Gal.* 5. 14. † *Jam.* 2. 8. after which is added, See on *Joh.* 13. 34. *that is*, you will find theſe Texts in Words at length under *Joh.* 13. 34. and ſo in many other Inſtances. In ſuch References the Reader will obſerve, that *the Text referr'd to*, as well as thoſe *ſet under it*, generally relates to the ſame Subject. As in the Inſtance above, *Joh.* 13. 34. relates to the Duty of loving each other, as well as *Lev.* 19. 18, *&c.* I have ſince thought, that if this Method had been more generally followed, it would have been better; but the Conſideration of the Objection I ſhall preſently ſpeak

(1) The Church of *Rome*, ſenſible how little the Writings of the Apoſtles make for the Doctrines peculiar to their Church; as Purgatory, worſhipping Saints and Angels, the Communion in one kind, *&c.* hath forbid the Laity to read the Scriptures. But the Ancient Eccleſiaſtical Writers required All Men to read the Scriptures, commending thoſe who did ſo, and condemning thoſe who neglected it. They adviſed them to get Bibles for the Cure of their Souls, that they not only might have enough for themſelves, but be able to help others, and inſtruct Wife, and Children, and Neighbours. They aſcribe all Evils to this Cauſe, that Men do not know the Scriptures. See Dr. *Lloyd*'s Sermon, p. 35. which is referr'd to above.

ſpeak to, prevailed with me to omit it in many Inſtances. When there are no Texts ſet down before that referr'd to, the Reaſon is, either there are none, or it may be not more than one, in the Margin of the Bible at that Place. I the rather mention this, becauſe ſometimes I have referr'd in this Manner, when it may be, there is but one Text beſides the Place referr'd to; which was neceſſary to bring the Work within compaſs.

Such kind of References being in ſome Places frequent, eſpecially in the *Goſpels*, in the *Beginning* and *Concluſion* of ſome of the *Epiſtles*, and towards the *latter end* of the *New Teſtament*, the Trouble of turning to them may be an Objection. To this therefore I anſwer, I have in this Matter taken no other Liberty, than all Expoſitors of the holy Scriptures make Uſe of, That had there been *no new References*, it would have been eaſier for me to have ſet them down in Words at length, as they lie in the Margin of the Bible; but conſidering the *great Number* of *new References*, the Work would have been too large; or if thoſe had been omitted, it would not have been ſo uſeful. Beſides, the Reader will ſometimes find ſo many more Texts relating to the ſame Subject, as will make him amends for the Trouble in turning to them; to leſſen which, I have ſet not only the *Name* of the *Book*, but the *Chapter*, at the top of every Page. Theſe References, if conſidered with Reſpect to thoſe in the *Margin* of the *Bible*, are not ſo frequent as they may appear to be; for they are ſometimes ſet down, when there is not any Reference in the Margin of the Bible.

Eighthly, When a *Reference* is either in the *Chapter before* or *following*, I have, to ſhorten the Work, ſometimes *omitted* the *Words*, it being eaſie to turn to it. And if any *Reference* is ſet down *without* the *Words*, the Place being neither in the *Chapter* before nor after, it denotes that the *Words* are the *ſame*, or very *near* the *ſame*, with the Text under which it is ſet. For Inſtance, under *Joh.* 12. 19. is ſet *Joh.* 11. 47. but the *Words* being in the *former* Chapter, they are omitted. Again, under *Joh.* 12. 38. are ſet *Iſa.* 53. 1. and *Rom.* 10. 16. but the *Words* are omitted, becauſe they are very *near* the ſame with *Joh.* 12. 38.

Ninthly, The *Notes* are for the moſt Part on *difficult* and *miſtaken* Places of Scripture, and deſigned for the Uſe of ſuch as cannot conſult larger Volumes. For which Reaſon I have, as much as I could, induſtriouſly avoided the

Uſe of *all Terms* of *Art*, and all *Latin* and *Greek* Words. In drawing of them up, I have conſulted ſuch Commentators as my own or my Neighbours Studies would furniſh me with; and, which I believe will not be unacceptable to the Reader, I have often ſet down the (1) *Interpretations* of ſome of our moſt *eminent Divines*, to whom I frequently refer. I have the rather done this, to bring thoſe to whom they are not known acquainted with them. I have likewiſe made Uſe of an *Eſſay* for a *new Tranſlation* of the *Bible*, which was tranſlated from the *French*, and contains many uſeful and curious Obſervations, tho' it may have a few, which ſome will be ready to ſtyle, bold Conjectures.

In drawing up the Notes, I may poſſibly have had too much Regard to Difficulties which occurr'd to me, when I firſt began to read the Scriptures, which I did early; but this will be excuſed, when it is conſidered, how natural it is for any one to think, that what was a Difficulty to him, may be ſo to others. Some Obſervations there are on Texts which relate to Practice, and have no Difficulty in them.

There are ſome Notes on (2) Texts produced in the preſent unhappy Diſpute, concerning the ever Bleſſed and Adorable Trinity. My Deſign here is not Controverſie, but to ſettle the Minds of ſincere and honeſt Chriſtians, which I fear have been made uneaſie by theſe Diſputes; the Riſe of which is, I am perſwaded, in a great Meaſure owing to Mens going further in their Diviſions, Diſtinctions, and Definitions concerning this Subject, than (3) Divine Revelation will

(1) My Lord *Bacon*, towards the End of his Second Book of the Advancement of Learning, expreſſes himſelf to this Effect: That if the Choice and Beſt of thoſe Obſervations on Texts of Scripture, which had been made in Sermons for about Forty Years or more then paſt, leaving out the Exhortations and Applications, were ſet down according to the Order of Scripture, it would be the beſt Work in Divinity which had been written ſince the Apoſtles Times. And one may venture to ſay, that were ſuch a Work to be undertaken now, it might be done with much greater Advantage. For my Lord *Bacon*'s Book was Printed at *Oxford* 1633.

(2) See the Notes on Mar. 13. 33. Joh. 1. 3, 14. Joh. 3. 13. Joh. 8. 58. Rom. 8. 29. 1 Cor. 15. 51. 2 Cor. 13. 14. Phil. 2. 6. 1 Joh. 5. 7. Rev. 1. 8.

(3) The Diſpute here can be only about the Senſe of Revelation; for had not God been pleaſed to diſcover this Doctrine in the holy Scriptures, we could not have had any Notion thereof from Principles of Reaſon. And therefore to pretend to argue againſt this Myſtery, from what we call rational Principles, is great Preſumption; for in ſo doing we

will bear them out. I have expreſſed my Senſe in the Words of ſome of our moſt eminent Writers, to whom I refer. Thoſe I have cited wrote before the preſent unhappy Controverſie began.

Did we conſider how *ſcanty* our *Knowledge* is, *even* of *Things* which are the *Object* of our *Senſes*, we ſhould be more *modeſt* and *humble* in our *Determinations* about what is ſo far *out of our Reach*. For how can a *created* and *finite Underſtanding* (1) comprehend or meaſure God, who is an *infinite* and *unſearchable* Being? Can any one pretend to know God ſo perfectly, as to be able to demonſtrate, that it is impoſſible for him to be *Three* in one Reſpect, and *One* in another? If God has thus revealed himſelf in the holy Scriptures, *Reaſon* will oblige us to aſſent to it, even tho' we cannot comprehend it, or form in our Minds any *Idea* of the *Manner* thereof. For in this Caſe our Aſſent is not founded on *Concluſions* drawn from *rational Principles*, but on the *Truth* and *Authority* of God, whom the *Chriſtian Church* believes to have thus revealed himſelf, tho' he has not thought fit to reveal the Manner thereof to us; and conſequently has not made it our Duty to form any determinate *Idea* concerning it.

I will beg Leave humbly to offer one Thing to be conſidered with Reference to this Subject, namely, whether *ſuch* a (2) *Profeſſion* of *Faith* in our Redeemer as was *accepted* of, and *approved* by, our *Lord* and his *Apoſtles*,

we oppoſe our ſhallow Reaſon to Revelation, and ſuffer it to paſs its due Bounds. I will ſet down a Paſſage from the ingenious Reflections on Learning, wherein is ſhewn the Inſufficiency thereof in its ſeveral Particulars, in order to evince the Uſefulneſs and Neceſſity of Revelation, Edition 4. p. 284. 'Our Reaſon is a proper Guide in our Enquiries, and 'is to be followed where it keeps within its Sphere; but ſhining dimly, 'it muſt borrow Rays from the Fountain of Light, and muſt always act 'ſubordinately to Revelation. Whenever it croſſes that, it is out of its 'Sphere, and indeed contradicts its own Light; for nothing is more 'reaſonable than to believe a Revelation, as being grounded on God's 'Veracity, without which even Reaſon it ſelf will be often doubting. 'That whatever God (who is Truth it ſelf) reveals is true; is as ſure and 'evident a Propoſition, as any we can think of: It is certain in its Ground, 'and evident in its Connection, and needs no long Conſequences to make 'it out; whereas moſt of our rational Deductions are often both weakly 'bottom'd, and depending upon a long Train of Conſequences, which 'are to be ſpun from one another, their Strength is often loſt, and the 'Thread broken, before we come at the Concluſion. See the laſt Note on the Preface.

(1) See Dr. *Lucas*'s Sermon, of the Incomprehenſibleneſs of God, on Job 11. 7. in which he diſcourſes of the Nature of Myſteries.

(2) See the References on Matt. 16. 16.

ought not to be *ſufficient* to *clear* any one from the *Imputation* of being an *Heretick?* It is here ſuppoſed that the Words are taken in the Senſe which is obvious to every unprejudiced Mind. But if Men (1) miſtake the Senſe of Scripture, I ſee not what we can do better than pity and pray for them, and *calmly* in the *Spirit* of *Meekneſs* and *Love* debate the Matters in *Diſpute*, illuſtrating a *doubtful Text* by others which are more *clear*. For to give thoſe who differ from us *opprobrious Names*, or to fix *odious Conſequences* on their Opinions, which are by them diſowned and diſavowed, or to call Mens *Sincerity* into Queſtion, becauſe they do not think juſt as we do; whatever any may pretend, theſe are not the *Effects* of a (2) *true Zeal* for God and Religion. I would only deſire thoſe

(1) It is difficult for us to know, when Men wilfully miſtake the Senſe of Scripture, and wreſt it to their own Deſtruction; for we are ignorant of the Reaſonings and Thoughts of each other, and therefore cannot judge of them any farther than they by Words and Actions diſcover them to us. It is ſurprizing to obſerve what plauſible Colours Men of Parts and Learning will put upon any Subject, if they will give themſelves Leave to ſay any Thing to advance their Cauſe. The following Inſtances, being the Eſſays of two of the Church of *Rome*, are not exceeded by any. *Chriſtopher Davenport* a Franciſcan, known in *England* by the Name of *Franciſcus* a *Sancta Clara*, wrote a Paraphraſtical Expoſition of the Thirty-nine Articles; and tho' ſeveral of them were directly levelled againſt the Doctrines of the Church of *Rome*, yet by a dextrous Management he makes them capable of a good Roman Catholick Senſe. The other Inſtance, is the Attempt of one *Ranaudius*, who by a ſiniſter, but poſſible Interpretation, has made every Article of the Creed appear like Hereſie and Blaſphemy. So that the plaineſt Words and Writings in the World may be perverted to another, ſometimes to a quite contrary Senſe. See the Preface to Mr. *Bradly*'s impartial View of the Truth of Chriſtianity.

(2) Let us take heed that we do not ſometimes call that Zeal for God and his Goſpel, which is nothing elſe but our own tempeſtuous and ſtormy Paſſion. True Zeal is a ſweet, heavenly, and gentle Flame, which maketh us active for God, but always within the Sphear of Love. It never calls for Fire from Heaven, to conſume thoſe that differ a little from us in our Apprehenſions. It is like that kind of Lightning, which the Philoſophers ſpeak of, that melts the Sword within, but ſingeth not the Scabbard: It ſtrives to ſave the Soul, but hurteth not the Body. True Zeal is a loving Thing, and makes us always active to Edification, and not to Deſtruction. —— True Zeal is a ſoft and gentle Flame, that will not ſcorch one's Hand; it is no predatory or voracious Thing: But carnal and fleſhly Zeal is like the Spirit of Gunpowder ſet on Fire, that rears and blows up all that ſtands before it —— We may learn what kind of Zeal it is that we ſhould make Uſe of in promoting the Goſpel, by an Emblem of God's own, given us in the Scripture; thoſe Fiery

thoſe who are apt to ſuffer themſelves to be thus tranſported, but to ſuppoſe it *poſſible* for them to be *miſtaken*; and then to conſider, whether *ſuch Treatment* would be likely to convince them of their *Miſtakes* and *Errors?* I ſhall, I hope, be excuſed, if I digreſs a little, and obſerve the *Weakneſs* and *Partiality* of Men, and the ſtrange *Influence* which too many ſuffer *Power* to have upon their Minds; for none are more ready to *deny* that *Liberty* to others, who are ſubject to them, or who have a Dependance upon them, than many of thoſe who expreſs *great Zeal* for the *Liberties* of *Mankind*, by whom, as their Actions too plainly demonſtrate, they mean only themſelves. For were they truly concern'd for the *Liberties* of Mankind, they would readily allow that to others, which they claim themſelves. By *Liberty*, I do not mean *Licentiouſneſs*, but a *Liberty* of judging and determining for our ſelves, believing that we are accountable to God, if through wilful Prejudice or Careleſneſs we run into dangerous Errors. We may diſtreſs thoſe who are under us in their Circumſtances, or by outward *Force*, as Fines, Impriſonments, and bodily Puniſhments; we may make Men *Hypocrites*, but they are no way ſuited to convince a *reaſonable Mind*. Such Proceedings never yet wrought Conviction in any Man, nor did they ever ſerve the Intereſt of Religion and Truth.

I am not moved to this by any Doubts I have my ſelf, but to expreſs my Diſlike of a Practice too too common among the *too many Denominations* of Chriſtians, the impoſing their own Gloſſes and Interpretations of Scripture, as the undoubted, certain, and infallible Mind and Will of Chriſt. Even the *Proteſtant* Churches, tho' they have juſtly caſt off the *Romiſh Yoke*, yet have they not ſufficiently purged out this *Remainder* of *Popery*. It is undoubtedly more agreeable to the *Temper* of the *Goſpel*, to bear with thoſe we cannot convince, than it is to perſecute them. Our Duty is to ſpeak the *Truth* to them in *Love*. As on the one Hand, we ought earneſtly to contend for the *Faith once delivered to the Saints*; ſo, on the other, we ought to have and maintain

Fiery Tongues, that upon the Day of Pentecoſt ſate upon the Apoſtles, which ſure were harmleſs Flames, for we cannot read that they did any Hurt, or that they did ſo much as ſinge an Hair of their Heads. Dr. *Cudworth*'s Sermon on 1 *Joh.* 2. 3, 4. which contains more uſeful, ſolid, and neceſſary Truth, than ſome large Volumes.

a compaſſionate Love for thoſe who deviate from it. I am perſwaded, that this Way of proceeding would conduce more than *any other*, to the bringing in the (1) *univerſal* Practice of *Holineſs*, *Peace*, and *Love*, which many wiſe and good Men think they are incouraged to hope for in the Scriptures of both Teſtaments. No Eſtabliſh'd Church in the World, that I know of, is ſo free from Blame in this Reſpect, as our Church; nor does any require leſs as *Terms* of *Communion* than ſhe does. For we ought to *diſtinguiſh* between *what is required* as a *Term* of *Communion*, and *what is required* of thoſe who *officiate* as *Miniſters* in a Church.

Our Bleſſed Saviour could eaſily have engaged all the *Powers* of this *World* on his Side, but he did not think fit to do it; No, he uſed no *outward Violence* to gain Men over to his Religion. And thoſe who were converted by the Apoſtles, were prevailed with to believe and obey the Goſpel without any *worldly Force* uſed towards them. For the Apoſtles received no Inſtructions to *compel* Men by any other *Methods* than Arguments drawn either from *Scripture*, or from the *Reaſon* and *Nature* of Things; the *Works* they did, the *good Example* they ſet before them, their *patient Suffering* for the *Truth* Sake, and the *Rewards* and *Puniſhments* of *another Life*. When therefore there was no Hope of their Converſion left, they were bid to *ſhake off the Duſt of their Feet*, to *depart from them*, and leave them to the juſt and righteous Judgment of God. Afterwards, in the *Primitive Church*, for ſcan-

(1) Care muſt be taken ſo to underſtand the Nature, Perfection, and Completion of the Evangelical Diſpenſation, that tho' the Revelation be compleat, ſo that the Doctrines therein given us are Eternal Truths, and the Duties preſcrib'd us are Everlaſtingly obligatory, and the Ordinances enjoined us are of perpetual Uſe and Neceſſity; yet the Prevalency of this Diſpenſation will be vaſtly greater than now it is, there being ſcarcely any Thing of Futurity clearer in Scripture, than the coming in of the Fulneſs of the Gentiles, the general Converſion of the Jews, the total Deſtruction of Antichriſt, and of the Dominion of Satan, and the Triumphant State of the Church thereupon, when the Kingdom of Truth, Righteouſneſs, and Peace, ſhall univerſally prevail; when Idolatry ſhall be totally aboliſhed, and the Terms of Reconciliation, or the Covenant of Grace, will be made known to, and complied with by all Men, all, both Jews and Gentiles, coming into the Church, and ſubmitting unto the Meſſiah. Dr. *Bray*'s Bibliotheca Parochialis, Second Edition, p. 66. See Mr. *Allen*'s State of the Church in future Ages; Dr. *Henry More*'s three laſt Dialogues, Dr. *Clagett*'s Sermon on *Iſ.* 11. 9.

(1) ſcandalous Sins, and Errors *wilfully* and *obſtinately* perſiſted in, ſuch as were inconſiſtent with the great *Fundamentals* of Religion, contain'd in the *Creed* call'd the *Apoſtles*, the *guilty* were *excommunicated*, that is, they were *ſhut out* of that *Society*, whoſe *Laws* they would not be prevailed with to *obey*; which is highly reaſonable, and practiſed by all Combinations and Societies of Men. But this Puniſhment, tho' accounted very great, did not deprive thoſe who were under it of any of their Goods, or of their Eſtates, but left them in Poſſeſſion of all their civil Rights. For by the Laws of Chriſt, no Man's (2) Title to his Poſſeſſions is in the leaſt impaired for his not being a Chriſtian. To proceed.

There are more Notes upon thoſe Texts than on any other, which are by ſome thought to teach, that Almighty God did from all Eternity, without any Reſpect to the good or evil Actions of Men, decree, that a *certain determinate Number* of *Perſons* ſhould be neceſſarily and everlaſtingly happy in his Preſence and Kingdom, but that the *much greater Number* of *Men* and *Women* ſhould be neceſſarily and for ever miſerable. This Opinion has produced dreadful Conſequences; for ſome (tho' for the Reaſon hereafter mentioned, not many) have been *driven* to the *utmoſt Deſpair*; others have been made *ſecure* and *preſumptuous* thereby, and others have offered it as a *Reaſon* for their ſettling in *Irreligion*

(1) Such Sins as are condemned by the Law of Reaſon and Nature, being deſtructive to humane Society, and to thoſe who commit them, ſuch as the holy Scriptures call the Works and Luſts of the Fleſh, and of the Devil, deſerve not only the Puniſhment of Excommunication, but to have ſuch other Puniſhments inflicted by the Magiſtrate, as may effectually diſcourage and deter all from living in them. For theſe Sins not only draw down the Judgments of God upon the guilty, but provoke him to ſend ſore Judgments, as the Sword, the Peſtilence, or the Famine, on the Places and Kingdoms where they are ſuffered to go unpuniſhed. Thoſe therefore who are aſſiſting to the Magiſtrate by Information or otherwiſe, in bringing ſuch Sinners to condign Puniſhment, ought to be eſteemed as publick Benefactors, and their Services merit the Approbation and Applauſe of all wiſe and good Men. And peradventure a greater Act of Charity, taking the Word in the largeſt Senſe, cannot be done to the Perſons and Families of Drunkards, and other leud and diſorderly Perſons, than to make them feel the Inconveniencies and Smart of their Vices in this preſent World; for this may rouſe and awaken their Conſciences, and bring them to Conſideration, and ſo to true Repentance, and an inward as well as an outward Reformation.

(2) See Dr. *Claggett's* Sermon on *Joh.* 18. 6.

gion and *Profaneneſs*. Nor are all the *nice Diſtinctions* which have been invented and ſent Abroad, ſufficient to put a Stop to theſe diſmal *Effects*. For my Part, I ſhould rather *chuſe* to ſay, *I do not underſtand* this or the other *difficult* Place of Scripture, than to put *ſuch* a *Senſe* upon any Text, as contradicts all the *natural Notions* which God has impreſſed concerning himſelf upon our Minds, and is contrary to *as plain* and *expreſs Scriptures* as any in the whole Bible. I do not ſay this as thinking there are any ſuch Scriptures, but only on Suppoſition that there were. For I hope what is ſaid in the Notes is ſufficient to ſatisfie any unprejudiced Perſon, and yet not *one Quarter* of what has been ſaid, or may be ſaid on this Argument, is touched upon. Thoſe who go into this Notion, are generally ſo *happy* in their *own Opinion*, as to believe themſelves, whatever becomes of the reſt of Mankind, to be of the *Number* of the *Elect*, as they expreſs it, otherwiſe it would be impoſſible for them to *ſit eaſie* under it. And I believe I may without offending any one obſerve, That there is hardly a *good-natured Man* of this Opinion, who does not wiſh, that all his Fellow-Creatures were as *capable* of being for *ever happy*, as he himſelf is; nay, who would not make them ſo, if it were in his Power to do it. If this Suppoſition be true, how is it poſſible for any one to entertain ſuch Thoughts of God, as this Opinion aſcribes to him, whoſe *Goodneſs*, whoſe *Mercy*, whoſe *Compaſſions* are infinite, as well as all his *other Attributes?* Or can we reaſonably ſuppoſe, that the *Method* deſigned and contrived by an All-wiſe and Almighty Being, for the *Recovery* of *fallen Man*, is of *leſs Force*, and of a *ſmaller Extent*, than the *Deſtruction* brought upon Man by the *Deceit* and *Malice* of the Devil, the great *Enemy* of Souls? Would not ſuch a Suppoſition be highly *injurious* to the *Mediatory Office* of *Chriſt*, the great *Reſtorer* of fallen Man? As it is expreſly ſaid, that he *taſted Death* for *every Man*, ſo it muſt be acknowledged, that the *Virtue* and *Value* of his *Sacrifice* is *ſufficient* for the *Salvation* of *all Men*. It is a ſad Truth, that *many*, very *many*, will *miſs* of *Salvation*; but the Reaſon hereof is, not becauſe God has excluded any by an *abſolute* and *unconditional Decree*, but becauſe they *wilfully* and *obſtinately* refuſe to accept of *Salvation*, on thoſe *reaſonable* and *neceſſary Conditions* it is propoſed to them upon. The *Decree* of God is, that it ſhall be *well* with the *Righteous*, but it ſhall *not* be *well* with the *Wicked*. And he offers

offers all *ſufficient Grace* to enable them to forſake all known and wilful Sin, to become *new Creatures*, and practiſe *univerſal Holineſs* and *Goodneſs*.

Some who have early imbibed theſe Notions, and whoſe Minds are bound and fetter'd with them, may poſſibly be willing to be ſet free from them. Such I would adviſe not to amuſe and perplex themſelves about the (1) *Freſcience* or *Foreknowledge* of God; for this is a Subject far, very far out of their Reach, and what learned Men cannot agree about among themſelves.

I have often thought, that the *filling* the *Mind* with ſuch Subjects, hath proceeded from a *Temptation* of the *Devil*, who finding that he cannot ſo far prevail as to have *all Thoughts* about Religion laid aſide, hath, by this Artifice, turn'd that *Zeal*, which ſhould have been *employ'd* in *governing* our *Paſſions*, in *mortifying* our Luſts, and in the *Deſtruction* of *Sin* in our Souls, and in *recovering* the *Divine Image*, after which we were created in *Righteouſneſs* and *true Holineſs*, to ſuch fruitleſs Speculations as theſe, about which, when we have ſpent many Days and Years, we ſhall be as far from the Knowledge of them, as we were when we begun. If the *Devil* can *deſtroy* a *Soul*, it is all one to him whether he does it by *Careleſneſs* and *Negligence*, or by *Immorality* and *Profaneneſs*, or by imploying it only in the *Form* of *Religion*, or in *Diſputes* about it. Religion aims at nothing leſs than the making us ſuch *regenerate* and *holy Perſons* as God can *love* and *delight* in; it aims to make us good our ſelves, and teaches us to do *all* the *good* we can to others, in our reſpective *Stations*, *Relations*, and *Circumſtances*. And if the Devil can by any of his *Wiles* and *Devices*, divert and keep us from ſeriouſly endeavouring to *reſemble* and *imitate* God, becoming *like* unto him in the *Temper* and *Diſpoſition* of our *Minds*, he obtains his End.

It is not expected, that a *Work* of *this Nature* will be *alike* acceptable to all. Some may think that I might have ſaved my

(1) Thoſe who have an Inclination, and are capable of conſidering and examining what has been written on this difficult Subject by ſome who think out of the common Road, may conſult Dr. *Henry More*'s Divine Dialogues, Dialogue the firſt, Sect. 20. Alſo Mr. *Peter Poiret*'s Oeconomy of Univerſal Providence for the Salvation of all Men, which in the French is the 6th and laſt Vol. of the Divine Oeconomy, and Part of the 4th Vol. in Engliſh.

my ſelf all this Pains; others, that there are too few References; ſome, that there are too many. Some may ſay, that they cannot diſcern the Relation between ſome of the References, and the Verſes under which they are placed. To theſe and ſuch like Objections, I ſhall only anſwer, That if any of theſe References have a *Mark* ſet before them, I do not look upon my ſelf to be anſwerable for them; for theſe having been put in the *Margin* of the *Bible* by *eminent* and *learned Men*, I ſhould probably have incurr'd Cenſure if I had omitted them. Beſides, a *ſecond* or *third Review* may diſcover their *Relation* to the Text, which was not ſo obvious at *firſt Sight*. This has often happened to me in compiling this Work. To aſſiſt the Reader herein, I have for the moſt Part put ſome of the *emphatical Words* in a *different Character*. And though it ſhould be ſuppoſed, that ſome of the Texts might as well have been omitted, yet if theſe ſtood before in the *Margin* of the *Bible*, this Work will notwithſtanding ſave them the Trouble of turning to them; and they will be able at firſt Sight to judge what is, and what is not for their Purpoſe, which will, I am perſwaded, be thought no inconſiderable Advantage by thoſe who frequently turn to the References. The *new References* are thoſe for which I am in ſome Meaſure accountable, becauſe here I have uſed my own Judgment.

The *Index* at the End of the *Second Volume* will, in a good Degree, anſwer the *Uſe* of a *Common-Place-Book* to the holy Scriptures, there being among the References many Doctrinal and practical Texts cited from the Old Teſtament, as well as from the New. To make this the more uſeful, I have ſometimes referr'd to Paſſages in the *Old Teſtament*, which are not among the *References*, ſetting down in the *Index* the Chapter and Verſe. If the Number of Sheets theſe Volumes conſiſt of, would have allowed it, the *Index* might have been larger. But this Want may without much Difficulty be ſupplied; for thoſe who deſire a *more compleat Index* may interleave this, and in their Reading add ſuch other Particulars as they think fit, which will make it more uſeful to them, than one entirely finiſh'd by another Hand would be.

How far this Work may be of Uſe to my *Reverend Brethren* the *Clergy*, whether it may aſſiſt them in recollecting ſuch Motives to prevail with their Hearers to practiſe the Duties which the Goſpel enjoins, as the Holy Spirit makes Uſe of in the Scriptures, which conſequently are the moſt perſwaſive Motives;

Motives; or whether it may in any other Reſpect be ſerviceable, I leave to be determined by them. But I am not without ſome Hope of its being of Service to thoſe who are *fitting* themſelves for *Holy Orders*, or have been but lately ordained.

I readily acknowledge, that my own *manifold Defects* might *juſtly* have *diſcouraged* me from this Undertaking; and that a Performance of this kind by ſome *abler Hand* would have appeared with greater Advantage; but having been long of Opinion, that ſuch a Work would be of Uſe to the World, and having *in vain* tried to engage ſome in it, whom I believed to be *better qualified*, I was at laſt prevailed with to ſet about it my ſelf.

One Requeſt I have to make to thoſe who ſhall think fit to read this Work, That they would ſignifie to me what Miſtakes they ſhall diſcover therein; whether they were committed by me, or occaſioned by my Diſtance from the Preſs. It is not unlikely, notwithſtanding the Care I have taken, but that in tranſcribing ſo many Figures, ſome Errors may be committed. Any ſuch friendly Notice ſhall be thankfully acknowledged by me. But if any ſhall think it worth their Time and Pains to appear publickly againſt this Performance, all the Uſe I ſhall make thereof ſhall be to correct what upon further Examination I ſhall find my ſelf to have been miſtaken in, if there ſhall happen to be a future Impreſſion, without giving them any Interruption about Matters wherein they may differ from me.

I will add no more, but my Deſire to ſuch as by uſing this Work ſhall find themſelves improved in *Divine Knowledge*, which is by far the (1) *moſt valuable Knowledge*, That when they

(1) We are not only puzzled by Things without us, but we are Strangers to our own Make and Frame; for tho' we are convinced that we conſiſt of Soul and Body, yet no Man hitherto has ſufficiently deſcrib'd the Union of theſe two, or has been able to explain, how Thought ſhould move Matter, or how Matter ſhould act upon Thought: Nay, the moſt minute Things in Nature, if duly conſidered, carry with them the greateſt Wonder, and perplex us as much as Things of greater Bulk and Shew. And yet we who know little of the ſmalleſt Matters, talk of nothing leſs than New Theories of the World, and vaſt Fields of Knowledge, buſying our ſelves in natural Enquiries, and flattering our ſelves with wonderful Diſcoveries, and mighty Improvements that have been made in humane Learning, a great Part of which is purely imaginary: and at the ſame Time neglecting the only true, and ſolid, and ſatis-

they are moſt ſerious, they would recommend me and my Labours to Almighty God, whoſe Bleſſing both for my ſelf and them I humbly implore, for the Sake of Jeſus Chriſt.

To be added to the Note on Matt. 18. 18.

It can be little doubted, ſays Dr. *Lightfoot*, that Chriſt ſpeaketh according to the common and moſt familiar Senſe of the Language. And he ſhews by many Inſtances, that Binding and Looſing, in the Language and Style moſt familiarly known to the Jewiſh Nation, ſignifie to prohibit and to permit, or to teach what is prohibited or permitted, what lawful, what unlawful. See his Works, Vol. 1. p. 238.

Pag. 378. Line 52. *inſtead of*, We do not, &c. *read*, John Baptiſt indeed did no Miracle, but his Birth was miraculous, and ſo was his Father's being dumb, &c.

ſatisfactory Knowledge. Things that are obſcure and intricate we purſue with Eagerneſs, whilſt divine Truths are uſually diſregarded, only becauſe they are eaſie and common: or if there be ſome of an higher Nature, they ſhall poſſibly be rejected, becauſe they are above, or ſeemingly contrary to Reaſon, whilſt we admit ſeveral Things without Scruple, which are not reconcileable with Revelation; tho' revealed Truths be certainly Divine, and the other either no Truths at all, or at beſt only human. This Sort of Conduct is very prepoſterous; for after all, true Wiſdom and ſatisfactory Knowledge is only to be had from Revelation; and as to other Truths which are to be collected from Senſe and Reaſon, our Ignorance of them will always be ſo much greater than our Knowledge, as there are a Thouſand things we are ignorant of, to one Thing we throughly know. Reflections upon Learning, &c. p. 291.

THE New Teſtament,

WITH

REFERENCES ſet under the Text in Words at length: ſo that the parallel Texts may be ſeen at one View.

To which are added,

The CHRONOLOGY, the Marginal READINGS, and NOTES chiefly on the difficult and miſtaken Texts of Scripture.

WITH

Many more REFERENCES than in any Edition of the *Engliſh* Bible.

VOL. I.

Containing the Four Goſpels, and the Acts of the Apoſtles.

By *FRANCIS FOX*, M. A.
Vicar of *Potterne* in *Wiltſhire*.

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THE

New Teſtament,

WITH

References ſet under the Text in Words at length, *&c.*

St. MATTHEW I.

THE book of the [a] Generation of Jeſus Chriſt, the ſon of [b] David, the ſon of Abraham. 2. [c] Abraham

[a] * Luk. 3. 23. And Jeſus himſelf began to be about thirty years of Age, being (as was ſuppoſed) the Son of Joſeph, which was *the Son* of Heli.

[b] Pſ. 132. 11. The Lord hath ſworn in truth unto *David*, he will not turn from it, Of the *fruit of thy body* will I ſet upon thy Throne. Act 13 23. Of this *man's ſeed* hath God, according to *his* promiſe, raiſed up unto Iſrael a Saviour Jeſus. Jer. 23. 5. Behold, the days come ſaith the Lord, that I will raiſe unto *David* a righteous branch, and a *king* ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth. Matt. 22. 42. What think ye of Chriſt? Whoſe *Son* is he? They ſay unto him, The Son of *David*.

[c] * Gen. 21. 2, 3. Sarah conceived and bare *Abraham* a Son in his old age. And Abraham called the name of his *Son*, whom Sarah bare to him, *Iſaac*.

ham begat Iſaac, and [d] Iſaac begat Jacob, and [e] Jacob begat Judas and his brethren. 3. And [f] Judas begat [g] Phares and Zara of Thamar, and Phares begat Eſrom, and Eſrom begat Aram. 4. And Aram begat Aminadab, and Aminadab begat Naaſſon, and Naaſſon begat Salmon. 5. And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jeſſe. 6. And [h] Jeſſe begat David the king, and [i] David the King begat Solomon of her *that had been the wife* of Urias. 7. And [k] Solomon begat Roboam, and Roboam begat Abia, and Abia begat Aſa. 8. And Aſa begat Joſaphat, and Joſaphat begat Joram, and Joram begat (1) Ozias. 9. And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias. 10. And [l] Ezekias begat Manaſſes, and Manaſſes begat Amon, and Amon begat Joſias.

[d] * Gen. 25. 26. After that came his brother out, and his hand took hold of *Eſau*'s heel, and his name was called *Jacob*: and Iſaac was threeſcore years old when ſhe bare them.

[e] * Gen. 29. 35. And ſhe [*Leah*] conceived again, and bare a ſon, and ſhe ſaid, Now will I praiſe the Lord; therefore ſhe called his name *Judah*, and left bearing.

[f] * Gen. 38. 27. It came to paſs in the time of her [*Tamar*'s] travail, that behold *Twins* were in her Womb.

[g] * Ruth 4. 18. Now theſe are the Generations of Phares: *Phares* begat Hezron. * 1 Chron. 2. 5, 9, *&c.* The Sons of Pharez; Hezron and Hamul. The Sons of Hezron that were born unto him, Jerameel, and Ram, and Chelubai.

[h] * 1 Sam. 16. 1. —— Fill thine Horn with Oil, and go, I will ſend thee to *Jeſſe* the Bethlehemite; for I have provided me a *King* among his Sons. * 1 Sam. 17. 12. Now *David* was the Son of that Ephrathite of Bethlehem *Judah*, whoſe name was *Jeſſe* ——

[i] * 2 Sam. 12. 24. *David* comforted Bath-ſheba his Wife, and went in unto her, and lay with her: and ſhe bare a Son, and he called his name *Solomon*; and the Lord loved him.

[k] * 1 Chron. 3. 10, *&c.* And Solomon's ſon was *Rehoboam*, Abia his ſon, Aſa his ſon, Jehoſhaphat his ſon.

[l] * 2 King. 20. 21. *Hezekiah* ſlept with his Fathers: And *Manaſſeth* his Son reigned in his ſtead. * 1 Chron. 3. 13. Ahaz his ſon, Hezekiah his ſon, Manaſſeth his ſon.

(1) *Joram* was the *remote*, not the *immediate* Parent of *Ozias*; for among the *Jews*, the Children of Children were accounted not only the Children of their *immediate* Parents, but likewiſe of thoſe who were removed ſeveral generations from them. Thoſe who deſire to be ſatisfied why *Azariah*, *Joath*, and *Amaziah*, are left out, may conſult Dr. *Whitby* and other Commentators on this Verſe. The Learned may conſult *Surenhuſius* on the texts cited out of the Old-Teſtament in the New, who accounts for the Difficulties in the genealogy of our Bleſſed Lord.

Josias. 11. And Josias (1) begat (2) Jechonias and his Brethren, about the time they were carried away to Babylon. 12. And after they were brought to Babylon, [m] Jechonias begat Salathiel, and Salathiel begat Zorobabel. 13. And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor. 14. And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud. 15. And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob. 16. And (3) Jacob begat Joseph the husband of Mary, of whom was born Jesus who is called Christ. 17. So all the generations from Abraham to David, are fourteen generations: and from David until the carrying away into Babylon, are fourteen Generations: and from the carrying away into Babylon unto Christ, *are* fourteen generations. 18. (4) Now the [n] Birth of Jesus Christ was on this wise: When as his Mother Mary was espoused to Joseph, before they came together, she was found with Child of the [o] holy Ghost. 19. Then Joseph her husband being a just

B 2 (5)

[m] * 1 Chron. 3. 16, 17. The Sons of Jehoiakim; *Jeconiah* his Son, Zedekiah his Son. And the Sons of *Jeconiah*; Assir, Salathiel his Son.

[n] * Luk. 1. 26, 27. ---- The Angel Gabriel was sent from God ---- To a *Virgin* espoused to a Man, whose Name was *Joseph*, of the House of *David*; and the Virgins name *was* Mary.

[o] † Luk. 1. 35. And the Angel answered and said unto her, the *Holy Ghost* shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that *Holy* thing which shall be born of thee shall be called the Son of God.

(1) ‡ Some read, *Josias begat Jakim, and Jakim begat Jechonias.*

(2) Dr. *Whithy* proves that *Jeconias* in the 11th Verse, is not the same Person with *Jeconias* ver. 12, but is indeed *Jehoiachim*, the Son of *Josias*, and his first born. This interpretation, says he, makes up the 14 generations exactly in the second and third series; whereas they who make *Jeconias*, ver. 11 and 12, to be the same Person, leave only 13 in the second series, if *Jeconias* be added to the third; or in the third, if he be reckoned to the second: When therefore the Apostle saith by way of Inference, *So all the Generations from David, until the carrying away into Babylon, are* 14 *generations* ver. 17, he leads us to this interpretation; because this would not be true, were *Jeconias* ver. 11, and *Jeconias* ver. 12. one and the same Person.

(3) What is here said, is very consistent with what St. *Luke*, Chap. 3. 23. records, where *Joseph* is said to be the Son of *Heli*. For *Jacob* was *Joseph*'s *own* Father, and *Heli* was his Father *in Law*, Heli being the Father of the Virgin Mary, to whom Joseph was espoused.

(4) The *fifth* Year before the *common account*, called The Year of our Lord.

(5) juſt Man, and not willing to [p] make her a publick example, was minded to put her away privily. 20. But while he thought on theſe things, behold, the Angel of the Lord appeared unto him in a dream, ſaying, Joſeph thou ſon of David, fear not to take unto thee Mary thy Wife: [q] for that which is * conceived [Gr. *begotten*] in her, is of the holy Ghoſt. 21 And [r] ſhe ſhall bring forth a ſon, and thou ſhalt call his name Jeſus: for he ſhall [s] ſave his People from their ſins. 22 (Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, 23. Behold, a [s] Virgin ſhall be with child, and ſhall bring forth a ſon, and * they ſhall call his name [Or, *his Name ſhall be called*] (6) Emmanuel, which being interpreted, is, [u] God with us.) 24. Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his Wife: 25. And knew her not till ſhe had brought forth her [a] firſt-born ſon; and he called his name Jeſus. CHAP.

[p] † Deut. 24. 1. When a Man hath taken a Wife and married her, and it come to paſs, that ſhe find no favour in his Eyes, becauſe he hath found ſome *Uncleanneſs* in her: then let him write her a Bill of *divorcement*, and give it her in her hand, and ſend her out of his Houſe. Deut. 22. 23, 24 If a Damſel that is a Virgin be *betrothed* unto an husband, and a Man find her in the City and lye with her: Then ye ſhall bring them both out unto the gate of the City, and ye ſhall Stone them with Stones that they die.

[q] Luk. 1. 35. The Words under Verſe 18.

[r] * Luk. 1. 31. Behold, thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his name Jeſus.

[s] † Acts 4. 12. Neither is there *Salvation* in any other: for there is *none* other *Name* under Heaven given among Men, whereby we muſt be *ſaved*. Acts 13. 38. Be it known unto you, Men and Brethren, that *through* this Man is preached unto you the forgiveneſs of Sins.

[s] * Iſai. 7. 14. — The Lord himſelf ſhall give you a Sign, Behold, a *Virgin* ſhall conceive and bear a Son, and ſhall call his name Immanuel.

[u] 1 Tim. 3. 16. — Great is the myſtery of Godlineſs: *God* was manifeſt in the Fleſh, — Rom. 9. 5. Of whom, as concerning the Fleſh Chriſt *came*, who is over all, *God* bleſſed for ever.

[a] ∴ Exod. 13. 2. Sanctifie unto me all the *firſt-born*, whatſoever openeth the Womb among the Children of Iſrael, *both* of Man and beaſt it is mine.

(5) The Word here tranſlated *juſt* ſhould be rather rendered a *merciful*, compaſſionate, or *good natured* Man.

(6) By an uſual *Idiom*, or manner of ſpeaking among the *Jews*, a Perſon is ſaid to be called by ſuch or ſuch a Name, not that he was commonly known by that Name, but becauſe ſuch *Titles* did belong to him. When therefore the *Jews* object, that our Lord's Name was *Jeſus*, not *Emmanuel*, nor *Wonderful*, *Counſellour*, &c. [*Iſa.* 9. 6] we anſwer, that theſe *Titles* did eminently belong to our Lord, and that therefore theſe Prophecies have received their Accompliſhment according to their own *Idiom*, and way of ſpeaking. For to *be called* Emmanuel is the ſame as *to be* Emmanuel.

CHAP. II.

The fourth Year before the common account called, the Year of our Lord.

NOW when Jeſus was [a] born in Bethlehem of Judea, in the Days of Herod the King, behold there came wiſe men from the [b] Eaſt to Jeruſalem, 2. Saying, [c] Where is he that is born King of the Jews? for we have ſeen his [d] Star in the Eaſt, and are come to worſhip him. 3. When Herod the King had heard *theſe things*, he was troubled, and all Jeruſalem with him. 4. And when he had gathered all the [e] chief Prieſts and [f] Scribes of the people together, he [g] demanded of them where Chriſt ſhould be born. 5. And they ſaid unto him, in Bethlehem of Judea: for thus it is written by the Prophet; 6. [h] And thou Bethlehem

[a] * Luk. 2. 6, 7. And ſo it was, that while they were there, the Days were accompliſhed that ſhe ſhould be delivered. And ſhe brought forth her *firſt born* Son, and wrapped him in ſwaddling clothes, and laid him in a Manger, becauſe there was no room for them in the Inn.

[b] ∴ Gen. 10. 30. And their dwelling was from Meſha, [*viz. the Sons of Joktan, the Son of Eber,*] as thou goeſt unto Sephar a Mount of the *Eaſt*. ∴ Gen. 25. 6. Unto the Sons of the Concubines which Abraham had, Abraham gave Gifts, and ſent them away from Iſaac his Son (while he yet lived) *eaſtward*, unto the *Eaſt-Country*. ∴ 1 King 4. 30. And Solomon's Wiſdom excelled the Wiſdom of all the Children of the *Eaſt-Country*, and all the Wiſdom of Egypt.

[c] ∴ Luk. 2. 11. Unto you is born this Day, in the City of David, a Saviour, which is Chriſt the Lord. Iſai. 60. 3. The *Gentiles* ſhall come to thy light, and *Kings* to the brightneſs of thy *riſing*.

[d] † Numb. 24. 17. — There ſhall come a *Star* out of Jacob, and a Sceptre ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the Children of Sheth.

[e] † 2 Chron. 36. 14. Moreover, all the *chief Prieſts* and the People tranſgreſſed very much —

[f] † 2 Chron. 34. 13. — Of the Levites there were *Scribes*, and Officers, and Porters. † 1 Mac. 5. 42. Now when Judas came near the brook, he cauſed the *Scribes of the People* to remain by the brook — † 1 Mac. 7. 12. Then did aſſemble unto Alcimus and Bacchides a *Company of Scribes*, to require juſtice. 1 Chron. 24. 6. Shemaiah the Son of Nathanael the *Scribe*, one of the Levites, wrote them before the King.

[g] Mal. 2. 7. The Prieſts Lips ſhould keep knowledge, and they ſhould *ſeek* the Law at his Mouth.

[h] * Mic. 5. 2. But thou *Bethlehem* Ephrata, though thou be little among the Thouſands of Judah, yet out of thee ſhall he come forth unto me, that is to be Ruler in Iſrael: whoſe goings forth have been from of old, from everlaſting. * Joh. 7. 42. Hath not the Scripture ſaid, that Chriſt cometh out of the Seed of David, and out of the *Town* of *Bethlehem*, where David was?

hem (1) in the Land of Juda, art not the leaſt among the princes of Juda: for out of thee ſhall come a Governour [i] that ſhall * rule [Or, *feed*] my People Iſrael. 7. Then Herod, when he had privily called the wiſe men, enquired of them diligently what time the Star appeared. 8. And he ſent them to Bethlehem, and ſaid, Go, and [k] * ſearch diligently for the young child, and when ye have [l] found *him*, bring me word again, that I may come and [l] worſhip him alſo. 9. When they had heard the King, they departed, and lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was. 10. When they ſaw the ſtar, they rejoiced with exceeding great joy. 11. And when they were come into the Houſe, they [m] ſaw the young child with Mary his Mother, and fell down and worſhipped him: and when they had opened their treaſures, they * preſented [Or, *offered*] unto him gifts, gold, and frankincenſe, and myrrhe.

[i] Rev. 2. 27. And he ſhall *rule* them with a Rod of Iron: as the Veſſels of a Potter ſhall they be broken to ſhivers. Col 1. 18. He is the *Head* of the *Body* the *Church*: who is the beginning, the firſt-born from the Dead, that in all things he might have the Pre-eminence.

[k] Job 5. 12. He diſappointeth the *devices* of the *crafty*, ſo that their Hands cannot perform their enterprize.

[l] 2 Sam. 15. 7. — Abſalom ſaid unto the King, I pray thee let me go, and *pay my Vow* which I have vowed unto the Lord in Hebron. 1 King. 21. 9. She wrote in Letters, ſaying, *proclaim* a *faſt*, and ſet Naboth on high among the People.

[m] † Pſal. 72. 10 The Kings of Tarſhiſh and of the Iſles ſhall bring Preſents: The Kings of Sheba and Seba ſhall offer Gifts. † Iſai. 60. 6. The multitude of Camels ſhall cover thee: The Dromedaries of Midian and Ephah: all they from Sheba ſhall come: they ſhall bring Gold and Incenſe, and they ſhall ſhew forth the Praiſes of the Lord.

(1) The *Bethlehem* ſpoken of here, was called *Bethlehem Ephrata*, and *Bethlehem* in the Land of *Judah*, ſo that here is no inconſiſtency betwixt what the Prophet *Micah* ſays, and what is here recorded. As to the ſeeming Contradiction about the extent of the Place, it is thus reconciled. The Prophet ſpeaks of the Place it ſelf, which was but little in compariſon of many others in the *holy Land*; but here it is ſaid *not to be little*, becauſe it was the Place where our Lord, the Redeemer of Mankind, was born; or if, according to others, the *Hebrew* Word, which is rendered *little*, be taken *adverbially*, the ſeeming Oppoſition is quite removed. For then the ſenſe of the Place will be, *And thou* Bethlehem Ephrata, *it is but little*, or, *it is a ſmall matter, that thou art among the thouſands of* Judah; *for out*, &c.

myrrhe. 12. And being warned of God in a [n] dream, that they ſhould not return to Herod, they departed into their own Country another way. 13. And when they were departed, behold, the Angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young child to deſtroy him. 14. When he aroſe, he took the young child and his mother by night, and (1) departed into Egypt: 15. And was there until the Death of Herod: that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Out of Egypt [o] have I called my Son. 16. Then Herod, when he ſaw that he was mocked of the wiſe men, was exceeding wroth, and ſent forth, and [p] ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe men. 17. Then was fulfilled that which was ſpoken by [q] Jeremy the Prophet, ſaying, 18. In Rama was there a Voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not. 19. But (2) when Herod was dead, behold, an Angel of the Lord appeareth in a dream to Joſeph in Egypt, 20. Saying, Ariſe, and take the young child and his mother, and go into the

B 4 Land

[n] ⁂ Matt. 1. 20.

[o] * Hoſ. 11. 1. When Iſrael was a Child then I loved him, and called my Son out of Egypt.

[p] Prov. 21. 30. There is no *Wiſdom*, nor Underſtanding, nor Counſel *againſt* the Lord.

[q] * Jer. 31. 15. Thus ſaith the Lord, a voice was heard in Ramah, Lamentation, and bitter Weeping: Rachel weeping for her Children, refuſed to be comforted for her Children, becauſe they *were* not.

(1) Mr. *Eachard*, Eccl. Hiſt. p. 36. has the following remarkable Paſſage. At our Lord's firſt arrival in Egypt, as may be collected from *Euſebius* and *Athanaſius*, he was by deſign, or providence, carried into a Temple at *Hermopolis*, in the Province of *Thebais*, at whoſe Preſence the Idol Gods fell down, like *Dagon* before the Ark, and ſuffered their timely and juſt diſſolution, which remarkably verified a prophecy of *Iſaiah*, Chap. 19. 1. that the Lord ſhould come into *Egypt*, and the Idols of *Egypt* ſhould be moved at his preſence.

(2) The third Year before the Account called the Year of our Lord.

Land of Iſrael: for they are [r] dead which ſought the young child's life. 21. And he aroſe, and took the young child and his mother, and came into the Land of Iſrael. 22. But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithſtanding, being warned of God in a dream; he turned aſide [f] into the Parts of Galilee: 23. And he came and dwelt in a City called Nazareth, that it might be fulfilled which was [s] ſpoken by the prophets, [u] He ſhall be called a Nazarene.

CHAP. III.

Year of our Lord 26.

IN thoſe days came [a] John the Baptiſt, preaching in the [b] Wilderneſs of Judea, 2. And ſaying, Repent ye: for the [c] Kingdom of Heaven is at hand. 3. For this is he that was ſpoken of by the prophet Eſaias, ſaying, The [d] Voice of one crying in the Wilderneſs, Prepare ye the way of the Lord, make his Paths ſtraight. 4. And the ſame [e] John had his Raiment [f] of camels hair, and a leathern girdle about his loyns, and his Meat was [g] Locuſts

[r] Exod. 4. 19. And the Lord ſaid unto Moſes in Midian, Go, return into Egypt; for all the Men are *dead* which ſought thy Life.

[f] ∴ Matt. 3. 13. ∴

[s] † Judg. 13. 5. For lo, thou ſhalt conceive and bear a Son, and no *Razor* ſhall come on his Head: for the *Child* ſhall be a *Nazarite* unto God from the Womb —

[u] ∴ Iſai. 11. 1. And there ſhall come forth a Rod out of the Stem of Jeſſe, and a branch ſhall grow out of his roots.

[a] * Mar. 1. 4. *John* did Baptize in the Wilderneſs, and *Preach* the Baptiſm of Repentance, for the remiſſion of Sins. * Luk. 3. 2. —The Word of God came unto *John* the Son of Zacharias in the *Wilderneſs*.

[b] ∴ Joſh. 15. 16. Caleb ſaid, he that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my Daughter to Wife.

[c] ∴ Dan. 2. 44. In the Days of theſe Kings ſhall the *God* of *Heaven* ſet up a *Kingdom*, which ſhall never be deſtroyed: and the Kingdom ſhall not be left to other People, but it ſhall break in pieces and conſume all theſe *Kingdoms*, and it ſhall ſtand for ever.

[d] * Iſ. 40. 3. † Luk. 3. 4. † Joh. 1. 23. See on Mar. 1. 3.

[e] † Mar. 1. 6. John was clothed with Camels hair, and with a girdle of a Skin about his Loyns: and he did eat Locuſts and wild Honey.

[f] † 2 King. 1. 8. He [Elijah,] was an hairy Man, and girt with a *Girdle* of *Leather* about his Loyns,— † Zech. 13. 4. Neither ſhall they [*the Prophets*] wear a *rough Garment* to deceive.

[g] Locuſts and wild honey. 5. Then [h] went out to him Jeruſalem, and all Judea, and all the region round about Jordan, 6. And were [i] baptized of him in Jordan, confeſſing their Sins. 7. But when he ſaw many of the Phariſees and Sadducees come to his Baptiſm, he ſaid unto them, [k] O generation of Vipers, who hath warned you to flee from the [l] Wrath to come. 8. Bring forth therefore fruits * meet [m] for Repentance [Or, *anſwerable to amendment of Life*]. 9. And think not to ſay within your ſelves, we have [n] Abraham to *our* Father: for I ſay unto you, that God is able of theſe Stones to raiſe up children unto Abraham. 10. And now alſo the Ax is laid unto the root of the trees: therefore [o] every tree which bringeth not forth good *fruit*, is hewen down, and caſt into the fire. 11. I indeed [p] baptize you

[g] ∴ Lev. 11. 22. Even theſe of them ye may eat: the *Locuſt* after his kind.—

[h] † Mar. 1. 5. There went out unto him all the Land of Judea, and they of Jeruſalem, and were all *Baptized* of him in the River Jordan, confeſſing their Sins.

[i] ∴ Act. 19. 4, 18. Then ſaid Paul, John verily baptized with the *Baptiſm of Repentance*, ſaying unto the People, that they ſhould believe on him that ſhould come after him, that is, on Chriſt Jeſus. † Many that believed came, and confeſſed, and ſhewed their Deeds.

[k] * Matt. 12. 34. O *generation* of Vipers, how can ye being evil, ſpeak good things? for out of the abundance of the Heart the Mouth ſpeaketh. † Matt. 23. 33. Ye Serpents, ye *generation* of *Vipers*, how can ye eſcape the Damnation of Hell! † Luk. 3 7.

[l] † Rom. 5. 9. Much more then being juſtified by his Blood, we ſhall be ſaved from *wrath* to come. † 1 Theſ. 1. 10. And to wait for his Son from Heaven, whom he raiſed from the Dead, even Chriſt Jeſus, which hath *delivered* us from the *Wrath* to come.

[m] Act. 26. 20. Shewed— that they ſhould repent and turn to God, and do *works meet* for *repentance*. Luk. 3. 8. Bring forth fruits therefore *worthy* of Repentance. —

[n] * Joh. 8. 33, 39. They anſwered him, we be *Abraham*'s ſeed, and were never in bondage to any Man: how ſayeſt thou, ye ſhall be made free? — *Abraham* is our Father. Matt. 8. 11. Many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob in the Kingdom of Heaven. † Act. 13. 26. Men and Brethren, Children of the Stock of *Abraham*, and whoſoever among you feareth God, to you is the word of this Salvation ſent.

[o] * See on Matt. 7. 19

[p] * Mar. 1. 8. I indeed have Baptized you *with water*: but he ſhall baptize you with the *holy Ghoſt*. * Luk. 3. 16. John anſwered, ſaying to them all, I indeed baptize you *with Water*; but one mightier than I cometh, the latchet of whoſe Shoes I am not worthy to unlooſe: he ſhall baptize you with the *holy Ghoſt*, and with Fire. * Joh. 1. 15, 26.

you with water unto repentance; but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear: he ſhall [q] baptize you with the holy Ghoſt, (1) and with Fire. 12. Whoſe [r] Fan *is* in his hand, and he will throughly purge his floor,

26. John bare witneſs of him, and cried, ſaying, This is he of whom I ſpake, He that cometh after me, is preferred before me, for he was before me. John anſwered them, ſaying, I baptize *with water*; but there ſtandeth one among you, whom ye know not. Joh. 7. 38, 39. He that believeth on me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of *living Water*. (But this ſpake he of the *Spirit*, which they that believe on him, ſhould receive: for the *holy Ghoſt* was not yet given, becauſe that Jeſus was not yet glorified.) Iſai. 44. 3. I will pour *Water* on him that is thirſty, and floods upon the dry Ground: I will pour *my Spirit* upon thy Seed, and my bleſſing upon thine Offspring. † Acts 1. 5. John truly baptized *with water*; but ye ſhall be baptized with the *holy Ghoſt* not many Days hence. Acts 2. 4. They were all filled with the *holy Ghoſt*, and began to ſpeak with other Tongues as the *Spirit* gave them utterance. † Acts 11. 16. Then remembered I the Word of the Lord, how that he ſaid, John indeed baptized *with Water*: but ye ſhall be baptized with the *holy Ghoſt*. † Acts 19. 4. Then ſaid *Paul*, John verily baptized with the *Baptiſm* of Repentance, ſaying unto the People, that they ſhould believe on him that ſhould come after him, that is, on Chriſt Jeſus.

[q] † Iſa. 4. 4. When the Lord ſhall have waſhed away the filth of the Daughters of Zion, and ſhall have purged the Blood of Jeruſalem from the midſt thereof, by the Spirit of Judgment, and the Spirit of Burning. † Mal. 3. 2. But who may abide the Day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiner's fire, and like fullers ſope. Gal 4. 6. Becauſe ye are Sons, God hath ſent forth the *Spirit* of his *Son* into your Hearts, crying Abba, Father. Tit. 3. 5. According to his Mercy he ſaved us, by the *waſhing* of regeneration, and renewing of the *holy Ghoſt*.

[r] ∴ Luk. 3. 17. Mal. 3. 3. And he ſhall ſit as a refiner of Silver: and he ſhall purifie the Sons of Levi, and *purge* them as Gold and Silver, that they may offer unto the Lord an offering in Righteouſneſs.

(1) The Word *and* does not always join Sentences together, but is ſometimes uſed as an *explicative*, and denotes that the Words after it *explain* thoſe that are before it. So that the Senſe of this Place ſeems to be, *He ſhall baptize you with the holy Ghoſt, which is like Fire*. As Fire refines Metals, and enlightens the Place where it is; ſo the holy Spirit enlightens the Minds of Men, and purges and cleanſes their Souls. Or the *Baptiſt* may allude to that extraordinary Effuſion of the holy Ghoſt which was to fall on the Apoſtles on the Day of *Pentecoſt*, whoſe appearance was like unto Fire, Act. 2. 3. And that *Baptiſm with the holy Ghoſt and with Fire* ſignifie one and the ſame thing, is manifeſt, becauſe when our Lord diſcourſed on this Subject with *Nicodemus*, Joh. 3. 5. He mentions the being born of Water and of the Spirit, but ſays nothing of Fire.

floor, and [f] gather his wheat into the garner: but he will burn up the chaff with unquenchable Fire. 13. Then [s] cometh Jesus [u] from Galilee to Jordan unto John, to be baptized of him. 14. But John (2) forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15. And Jesus answering, said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16. And Jesus, when he was baptized, went up straightway out of the Water: And lo, the heavens were opened unto him, and he saw [a] the Spirit of God descending like a Dove, and lighting upon him. 17. And [b] lo, a voice from heaven, saying, This is my [c] beloved Son, in whom I am well-pleased. CHAP.

Year of our Lord 27.

[f] Job. 21. 18. They are as Stubble before the wind, and as *chaff* that the *Storm* carrieth *away*.

[s] * Mar. 1. 9. It came to pass in those Days, that *Jesus* came from Nazareth of Galilee, and was *baptized* of John in Jordan. * Luk. 3. 21. Now when all the People were baptized, it came to pass that *Jesus* also being *baptized*, and praying, the heaven was opened.

[u] † Matt. 2. 22.

[a] ∴ Isa. 11. 2. And the *Spirit* of the *Lord* shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the fear of the Lord. † Isa. 42. 1. Behold my Servant whom I uphold, mine elect in whom my Soul delighteth: I have put *my Spirit* upon him, he shall bring forth Judgment to the Gentiles. ∴ Luk. 3. 22. And the *holy Ghost* descended in a bodily shape like a Dove upon him, and a voice came from Heaven, which said, Thou art my beloved Son, in thee I am well-pleased. † Joh 1. 32, 33. And John bare record, saying, I saw the *Spirit* descending from Heaven like a Dove, and it abode upon him. And I knew him not, but he that sent me to baptize with Water, the same said unto me, Upon whom thou shalt see the *Spirit* descending and remaining on him, the same is he which baptizeth with the holy Ghost.

[b] † Joh. 12. 28. Father, glorifie thy name. Then came there a Voice from heaven, saying, I have both glorified it, and will glorifie it again.

[c] † Ps. 2. 7. I will declare the decree: the Lord hath said unto me, *Thou art my Son*, this Day have I begotten thee. † Isa. 42. 1. *The Words are under* ver. 16. † Matt. 12. 18. Behold, my Servant whom I have chosen, my beloved in whom my

(2) These Words imply that St. *John* knew who our Lord was when he came to him. It may therefore be asked, How is this consistent with his saying, *Joh.* 1. 31. that he *knew him not*? To this it is answered, that he knew him not personally, having never conversed with him; but that being a Prophet, and full of the holy Ghost even from his Mother's womb, *Luk.* 1. 15. it was revealed to him who he was, at the time our Lord came to be baptized of him.

CHAP. IV.

THEN was [a] Jesus led up of the [b] spirit into the Wilderness to be [c] tempted of the Devil. 2. And when he had (1) fasted forty days and forty nights, he was afterward an hungred. 3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made Bread. 4. But he answered and said, It is written, [d] Man (2) shall not live by Bread

my Soul is well pleased: I will put *my Spirit* upon him, and he shall shew judgment to the Gentiles. † Matt. 17. 5. —Behold, a *Voice* out of the Cloud, which said, This is my *beloved Son*, in whom I am well pleased. † Luk. 9 35. There came a *Voice* out of the Cloud, saying, This is my *beloved Son*, hear him. † Eph. 1. 6. — He hath made us accepted in the *beloved*. † Col. 1. 13. Who hath delivered us from the power of Darkness, and hath translated us into the Kingdom of his *dear Son*. † 2 Pet. 1. 17. For he received from God the Father, honour and glory, when there came such a *Voice* to him from the excellent glory, This is my *beloved Son* in whom I am well pleased.

[a] * Mar. 1. 12. And immediately the *Spirit* driveth him into the Wilderness. * Luk. 4. 1. Jesus being full of the *holy Ghost*, — was led by the *Spirit* into the Wilderness.

[b] 1 King. 18. 12. It shall come to pass, as soon as I am gone from thee, that the *Spirit* of the *Lord* shall carry thee whither I know not. — 2 King. 2. 16. —Let them go we pray thee and seek thy Master: lest peradventure the *Spirit* of the *Lord* hath taken him up, and cast him upon some Mountain, or into some Valley.— Ezek. 3. 14. So the *Spirit* lifted me up, and *took* me away.— Ezek. 40. 2. In the *Visions* of God, *brought* he me to the Land of Israel, and set me upon a very *high Mountain*, by which was, as the frame of a City on the South. Acts 8. 39, 40. — The *Spirit* of the *Lord* caught away Philip, that the Eunuch saw him no more. —But Philip was found at *Azotus*.

[c] Heb. 4. 15. We have not an high Priest which cannot be touched with the feeling of our Infirmities: but was in all points tempted like as we are, *yet* without Sin.

[d] * Deut. 8. 3. — Man doth not live by *Bread* only, but by every word that proceedeth out of the mouth of the Lord doth Man live. Wisd. 16. 26. That thy Children, O Lord, whom thou lovest, might know that it is not the *growing of Fruits* that nourisheth Man: but that it is thy *Word* which preserveth them that put their trust in thee.

(1) Exod. 34. 28. Deut. 9. 9, 18. 1 King. 19. 8. Moses and Elijah fasted *forty* Days and *forty* Nights.

(2) The Sense of these Words, according to the learned *Surenhusius* in his excellent Work, wherein he accounts for the Difficulties in the Texts cited in the New Testament out of the Old, is this: Although I am very hungry, yet it is better to obey God, and to trust in his Word, than

Bread alone, but by every word that proceedeth out of the Mouth of God. 5. Then the Devil taketh him up into the [c] holy City, and ſetteth him on a pinnacle of the Temple. 6. And ſaith unto him, If thou be the Son of God, caſt thy ſelf down: for it is written, He ſhall give his [f] Angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not [g] tempt the Lord thy God. 8. Again, the devil taketh him up into an exceeding high mountain, and ſheweth him all the Kingdoms of the World, and the glory of them: 9. And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. 10. Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt [h] worſhip the Lord thy God, and him only ſhalt thou ſerve. 11. Then the devil leaveth him, and behold, [i] Angels came and miniſtred unto him. 12. Now when [k] Jeſus had heard that John was * caſt [Or, *delivered up*] into Priſon, he departed into Galilee. 13. And leaving Nazareth, he came and dwelt in

Year of our Lord 30, 31.

[c] † Neh. 11. 18. All the Levites in the *holy City* were two hundred fourſcore and four. † Iſa. 48. 2. For they call themſelves of the *holy City*. — † Mat. 27. 53. — Went into the *holy City*.

[f] * Pſ. 91. 11. For he ſhall give his *Angels charge* over thee, to keep thee in all thy ways.

[g] * Deut. 6. 16. Ye ſhall not *tempt* the Lord your God, as ye tempted *him* in Maſſah.

[h] * Deut. 6. 13. Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his Name. * Deut. 10. 20. Thou ſhalt fear the Lord thy God, him ſhalt thou *ſerve*, and to him ſhalt thou cleave, and ſwear by his Name. † 1 Sam. 7. 3. — Prepare your Hearts unto the Lord, and *ſerve* him only. —

[i] See on Matt. 18. 10.

[k] * Mar. 1. 14. Now after that John was put in Priſon, *Jeſus* came into Galilee, preaching the Goſpel of the Kingdom of God. † Luk. 3. 19, 20. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's Wife, and for all the Evils which Herod had done, added yet this above all, that he ſhut up *John* in *Priſon* * Luk. 4. 14, 31. And Jeſus returned in the

than to hearken to any other Spirit whatſoever; becauſe God can preſerve the Life of Man by other means than Bread, namely, by his moſt *powerful* and *efficacious Word*, by which he created all things at firſt, and has hitherto preſerved them, and by which eternal Life will be conferred on him who believes God to be a Rewarder *of thoſe who depend on him*. If therefore I ſhall obey his Word, tho' I have not *Bread*, yet I ſhall not want *Food*. And this our Lord proves by the Word of God, which cannot deceive.

in Capernaum, which is upon the Sea Coaſt, in the borders of Zabulon and Nepthalim: 14. That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, 15. The [l] Land of Zabulon, and the Land of Nepthalim, *by* the way of the Sea beyond Jordan, Galilee of the Gentiles: 16. The people which ſat in darkneſs, ſaw great lights: and to them which ſat in the region and ſhadow of death, light is ſprung up. 17. From that time Jeſus [m] began to preach, and to ſay, [n] Repent, for

the Power of the Spirit into *Galilee*: —And came down to Capernaum a City of Galilee, and taught them on the Sabbath Days. †Joh. 4. 43. Now after two Days he departed thence, and went into Galilee

[l] * Iſai. 9. 1, 2. —When at the firſt he lightly afflicted the *Land* of *Zabulon*, and the *Land* of *Naphthali*, and afterward did more grievouſly afflict *her* by the way of the Sea, beyond Jordan *Galilee* of the *Nations*. The People that walked in darkneſs, have ſeen a great Light: They that dwell in the Land of the ſhadow of Death, upon them hath the Light ſhined.

[m] * Mar 1. 14. The Words above, ver. 12.

[n] 1 King. 8. 47, 48, 49. If they ſhall bethink themſelves, —and *repent*, and make Supplication unto thee, —ſaying, we have ſinned and have done perverſly, we have committed wickedneſs; and ſo *return unto thee* with all their Heart, and with all their Soul. —Then hear thou their Prayer. Ezek. 18. 30, 31. *Repent* and *turn* your ſelves *from all* your tranſgreſſions; ſo iniquity ſhall not be your ruine. Caſt *away from you all* your tranſgreſſions, whereby ye have tranſgreſſed, and make you a new Heart and a new Spirit.— Mat. 3. 2, 8. *Repent* ye: for the kingdom of Heaven is at hand: Bring forth therefore *fruits* meet for *repentance*. Matt. 9. 13.— I am not come to call the righteous, but ſinners to *repentance*. In Mar. 2. 17. and Luk. 5. 32. are almoſt the *ſame* Words. Mar. 6. 12. They went out and preached that Men ſhould *repent*. Mar. 1. 15. The time is fulfilled, and the kingdom of God is at hand: *repent* ye, and believe the Goſpel. Luk. 3. 8. Bring forth therefore fruits *worthy* of *repentance*.— Luk. 11. 32. Mat. 12. 41. The Men of Nineveh ſhall riſe up in the Judgment with this generation, and ſhall condemn it: for they *repented* at the preaching of Jonas; and behold, a greater than Jonas is here. Job 42. 6. I abhor my ſelf, and *repent* in Duſt and Aſhes. Luk. 13. 3 Except ye *repent*, ye ſhall all likewiſe periſh. Luk 15. 7. —Joy ſhall be in heaven over one ſinner that *repenteth*. Luk. 24. 47. That *Repentance* and remiſſion of Sins ſhould be preached in his name among all nations.— Acts 2. 38. *Repent* and be baptized every one of you in the name of Jeſus Chriſt for the remiſſion of ſins.— Acts 3. 19. *Repent* ye therefore and be converted, that your ſins may be blotted out.— Acts 17. 30. The times of this ignorance God winked at; but now commandeth all Men every where to *repent*. Acts 26. 20. That they [Jews and Gentiles] ſhould *repent* and turn to God, and do works meet for *repentance*. Acts 20. 21. Teſtifying both to the Jews, and alſo to the Greeks, *repentance* toward God, and

for the [o] Kingdom of heaven is at hand. 18. And Jeſus [p] walking by the ſea of Galilee, ſaw two Brethren, Simon, [q] called Peter, and Andrew his brother, caſting a net into the ſea: (for they were fiſhers.) 19. And he ſaith unto them, Follow me, and I will make you fiſhers of men. 20. And they [r] ſtraightway left their nets and followed him. 21. And going on from thence, he ſaw other [s] two brethren, James *the ſon* of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets: and he called them. 22. And they immediately left the ſhip and their father, and followed him. 23. And Jeſus went about all Galilee, [t] teaching in their Synagogues, and preaching the goſpel of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſe among the people. 24. And his fame went throughout all Syria: and they brought unto him all ſick people that were taken with divers diſeaſes and torments, and thoſe which were poſſeſſed with devils, and thoſe which were lunatick, and thoſe that had the palſie; and he healed them. 25. And there followed

and faith toward our Lord Jeſus Chriſt. Rom 2. 4. Deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering; not knowing that the goodneſs of God leadeth thee to *repentance*. 2 Cor. 7. 10. Godly ſorrow worketh *repentance* to Salvation, not to be repented of. 2 Pet. 3. 9. The Lord — is long-ſuffering to us-ward, *not willing* that any ſhould *periſh*, but that all ſhould come to *repentance*. Rev. 2. 5, 16, 21. Remember therefore from whence thou art fallen, and *repent*, and do thy firſt works; or elſe I will come unto thee quickly, and remove thy candleſtick out of its Place, except thou *repent*. *Repent*; or elſe I will come unto thee quickly, and will fight againſt them with the Sword of my Mouth. I gave her ſpace to *repent* of her fornication, and ſhe *repented* not. Rev. 3. 19. As many as I love, I rebuke and chaſten: be zealous therefore and *repent*.

[o] Matt. 10. 7. As ye go, preach, ſaying, the *kingdom* of heaven is at hand.

[p] * Mar. 1. 16. Now as he *walked* by the *Sea* of *Galilee*, he ſaw Simon and Andrew his Brother.

† Luk. 5. 1, 2. He ſtood by the Lake of Gennezareth, and ſaw two Ships ſtanding by the Lake, *&c.*

[q] † Joh. 1. 42. — Thou art Simon, the Son of Jona: thou ſhalt be called *Cephas*, which is by interpretation a Stone.

[r] See on Act. 16. 10.

[s] ∴ Mar. 1. 19. And when he had gone a little further thence, he ſaw *James* the Son of Zebedee, and *John* his brother.—

[t] † Matt. 9. 35. See on Matt. 24. 14.

ed him great [u] multitudes of people from Galilee, and *from* Decapolis, and *from* Jeruſalem, and *from* Judea, and *from* beyond Jordan.

CHAP. V.

AND ſeeing the Multitude, he went up into a [a] Mountain: and when he was ſet, his Diſciples came unto him. 2. And he opened his mouth and taught them, ſaying, 3. Bleſſed *are* the [b] poor in ſpirit: for theirs is the [c] kingdom of Heaven. 4. Bleſſed are they that [d] mourn: for they ſhall be [e] comforted. 5. Bleſſed are the [f] meek: for they ſhall [g] inherit the earth. 6. Bleſſed are they which do hunger and thirſt after righ-

[u] ∴ Mar. 3. 7. — And a great *multitude* from Galilee followed him, and from Judea.

[a] ∴ Mar. 3. 13, 20. And he goeth up into a *Mountain*. — And the multitude cometh together again. —

[b] * Luk. 6. 20. Bleſſed be ye *poor*: for yours is the kingdom of God. † Prov. 16. 19. Better it is to be of an *humble Spirit* with the lowly, than to divide the ſpoil with the proud. † Prov. 29. 23. A Man's *Pride* ſhall bring him low: but honour ſhall uphold the *humble* in Spirit. † Iſa. 57. 15. For thus ſaith the high and lofty one that inhabiteth Eternity, whoſe name is holy, I dwell in the high and holy place, with him alſo that is of a *poor* and *humble* Spirit, to revive the Spirit of the *humble*, and to revive the Heart of the contrite ones. Iſa. 66. 2. To this *man* will I look, even to him that is *poor*, and of a *contrite* Spirit, and trembleth at my word.

[c] Matt. 19. 14. Suffer *little Children*, and forbid them not to come unto me: for *of* ſuch is the *kingdom* of *heaven*.

[d] † Iſa. 61. 1, 3. The Lord hath anointed me — to appoint unto them that *mourn* in Zion, to give them beauty for aſhes, the Oil of *joy* for *mourning*, the *garment* of Praiſe for the Spirit of *Heavineſs*. — † Luk. 6. 21. — Bleſſed are ye that *weep* now: for ye ſhall laugh. Joh. 16. 20. Verily, verily, I ſay unto you, that ye ſhall *weep* and *lament*, but the world ſhall rejoyce: and ye ſhall be *ſorrowful*, but your *ſorrow* ſhall be turned into joy.

[e] 2 Cor. 1. 4. Who *comforteth* us in all our Tribulation, that we may be able to *comfort* them which are in any trouble, by the *comfort* wherewith we our ſelves are *comforted* of God. Jam. 1. 12. Bleſſed is the Man that endureth *temptation*: for when he is tried, he ſhall *receive* the *crown* of life, which the Lord hath promiſed to them that love him. Rev. 7. 17. — God ſhall *wipe* away all *tears* from their eyes.

[f] Pſ. 22. 6. I am a *worm* and no man; a *reproach* of men, and deſpiſed of the people. Pſ. 149. 4. He will beautifie the *meek* with Salvation. * Pſ. 37. 11. The *meek* ſhall inherit the earth: and ſhall delight themſelves in the abundance of peace.

[g] † See Rom. 4. 13. The promiſe that he ſhould be the *Heir* of the *World*, was not made to Abraham, or to his Seed through the Law, but through the righteouſneſs of Faith.

righteouſneſs: for they ſhall [h] be filled. 7. Bleſſed are the [i] merciful: for they ſhall obtain mercy. 8. Bleſſed are the [k] pure in Heart: for they ſhall [l] ſee God. 9. Bleſſed are the [m] peace-makers: for they ſhall be called the [n] Children of God. 10. Bleſſed are they which are [o] perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven. 11. Bleſſed are ye when men ſhall [p] revile you, and perſecute *you*, and ſhall ſay all manner of [q] evil againſt you * falſly [Gr. *Lying*] for my ſake.

C

[h] † Iſai. 55. 1. Ho every one that *thirſteth* come ye to the Waters, and he that hath no Money; come ye, buy and eat. — * Iſa. 65. 13. Thus ſaith the Lord God, behold, my Servants ſhall *eat*, but ye ſhall be *hungry*: behold my Servants ſhall *drink*, but ye ſhall be *thirſty*, — Pſ. 17. 15. As for me, I will behold thy Face in righteouſneſs: I ſhall be ſatisfied, when I awake with thy likeneſs. Joh. 6. 35. I am the *bread* of life: he that cometh to me ſhall never *hunger*; and he that believeth on me ſhall never *thirſt*.

[i] † Mat. 6. 14. When ye ſtand, praying, *forgive*, if ye have ought againſt any, that your Father alſo which is in Heaven may *forgive* your Treſpaſſes. Mar. 11. 25. † 2 Tim. 1. 16. The Lord give *mercy* to the Houſe of Oneſiphorus; for he *oft refreſhed me*, and was not aſhamed of my Chain. † Jam 2. 13. For he ſhall have judgment without *mercy*, that hath ſhewed no *mercy*; and mercy rejoiceth againſt judgment. Pſ. 37. 26. He [Righteous] is ever *merciful* and lendeth: and his Seed is bleſſed — Pſ. 41. 1. Bleſſed is he that *conſidereth* the *poor*: the Lord will deliver him in time of trouble. Prov. 14. 21. He that hath *mercy* on the poor, happy is he.

[k] † Pſ. 15. 2. He that walketh *uprightly*, and worketh righteouſneſs, and ſpeaketh the Truth in his Heart. * Pſ. 24. 4. He that hath *clean* hands, and a *pure* heart, and hath not lift up his Soul to vanity, nor ſworn deceitfully. † Heb. 12. 14. Follow peace with all Men, and *Holineſs*, without which no man ſhall ſee the Lord.

[l] † 1 Cor. 13. 12. Now we *ſee* through a glaſs darkly; but then *face to face*. † 1 Joh. 3. 2. We ſhall *ſee* him as he is.

[m] 1 Cor. 14. 33. God is not the Author of *confuſion*, but of *peace*, as in all Churches of the Sainrs. 2 Cor. 13. 11. — Live in *peace*, and the God of love and *peace* ſhall be with you.

[n] Rom. 16. 20. Phil. 4. 9. The *God* of *Peace*. —

[o] † 2 Tim. 2. 12. If we *ſuffer*, we ſhall alſo reign with him: if we deny him, he alſo will deny us. * 1 Pet. 3. 14. But and if ye *ſuffer* for *Righteouſneſs* ſake, happy are ye: and be not afraid of their Terror, neither be troubled.

[p] † Luk. 6. 22. Bleſſed are ye when men ſhall *hate* you, and when they ſhall *ſeparate* you from their company, and ſhall *reproach* you, and caſt out your name as *evil*, for the Son of Mans ſake.

[q] * 1 Pet. 4. 14. If ye be *reproached* for the name of Chriſt, happy are ye; for the Spirit of glory and of God reſteth upon you:

on

ſake. 12. [a] Rejoice, and be exceeding glad: for great is your reward in heaven: for ſo [b] perſecuted they the prophets which were before you. 13. ¶ Ye are the [c] ſalt of the earth: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſalted? it is thenceforth good for nothing, but to be caſt out, and to be trodden under foot of men. 14. Ye are the [d] light of the world. A city that is ſet on an hill, cannot be hid. 15. Neither do men light a [e] candle, and put it under a (1) buſhel: but on a candleſtick, and it giveth light unto all that are in the houſe. 16. Let your [f] light ſo ſhine before men, that they may ſee your good works, and [g] glorifie your Father which is in heaven.

on their part he is *evil ſpoken* of, but on your part he is glorified. Pſ. 35. 11. Falſe *witneſſes* did riſe up, they laid to my *Charge* things which I knew not. Luk. 7. 33, 34. John Baptiſt came neither eating Bread, nor drinking Wine; and *ye ſay* he hath a *Devil*. The Son of Man is come eating and drinking; and *ye ſay*, behold a *gluttonous* Man, and a *Wine-bibber*, a friend of publicans and ſinners.

[a] ∴ Jam. 1. 2. My Brethren, count it all *joy* when ye fall into divers temptations Act. 5. 41. They departed from the preſence of the Council, *rejoicing* that they were counted worthy to ſuffer ſhame for his Name. Rom. 5. 3. We *glory* in tribulations. —

[b] † Act. 7. 52. See on Mat. 23. 31.

[c] * Luk. 14. 34. See on Mar. 9. 50.

[d] Prov. 4. 18 The Path of the juſt is as the *ſhining* light, that *ſhineth* more and more unto the perfect day. Joh. 12. 36. While ye have *light*, believe in the *light*, that ye may be the *children* of *light*. Phil. 2. 15. That ye may be blameleſs and harmleſs, the Sons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye *ſhine* as *lights* in the world.

[e] * Mar. 4. 21. — Is a *candle* brought to be put *under* a *Buſhel*, or under a Bed? and not to be ſet on a candleſtick? * Luk. 8. 16. No Man when he hath *lighted* a *candle*, covereth it with a Veſſel, or putteth it *under* a *Bed*: But ſetteth it on a *candleſtick*, that they which enter in may ſee the light. * Luk. 11. 33. No Man when he hath *lighted* a *candle*, putteth it into a ſecret Place, neither under a buſhel, but on a *candleſtick*, that they which come in may ſee the light. 1 Cor. 12. 7. The *manifeſtation* of the Spirit is given to every Man to *profit* withal.

[f] * 1 Pet. 2. 12. Having your *converſation honeſt* among the Gentiles: that whereas they ſpeak againſt you as evil doers, they may by your *good Works* which they ſhall behold, *glorifie* God in the Day of Viſitation.

[g] † 1 Cor. 14. 25. Thus are the ſecrets of his heart manifeſt; and ſo falling down on his face, he

(1) ‡ The Word in the Original ſignifieth *a Meaſure containing about a Pint leſs than a Peck.*

ven. 17. ¶ Think not that I am come to deſtroy the (2) Law or the Prophets: I am not come to deſtroy, but to [h] fulfil. 18. For verily I ſay unto you, Till heaven and earth paſs, [i] one jot or one tittle ſhall in no wiſe paſs from the Law, till all be fulfilled. 19. Whoſoever therefore ſhall [k] break (3) one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven: but whoſoever ſhall

he will *worſhip God*, and report that God is in you of a Truth. Joh. 15. 8. Herein is my Father *glorified*, that ye bear much Fruit, ſo ſhall ye be my diſciples.

[h] Joh. 1. 17. The Law was given by Moſes, but *Grace* and *Truth* came by Jeſus Chriſt. Mat. 3. 15. Thus it becometh us to *fulfil* all righteouſneſs. Rom. 10. 4. Chriſt is the *end* of the *Law* for righteouſneſs to every one that believeth. Rom. 3. 31, Do we then make *void* the Law through Faith? God forbid: yea we *eſtabliſh* the Law.

[i] * See on Luk. 16. 17.

[k] * Jam. 2. 10. Whoſoever ſhall keep the whole Law, and yet offend in *one Point*, he is guilty of all.

(2) By the Law and the Prophets are meant the great Rules of Life delivered in the Writings of *Moſes* and the *Prophets*, or in the Old Teſtament, more eſpecially the Duties of the *moral* or *natural* Law. Theſe our Lord aſſures us, *he did not come* to *deſtroy* or *diſſolve*: It was not his deſign to *free* Men from the Obligation they were under to practiſe the *moral Laws* of God, but to fulfil and perfect them. This our Lord did, by living up to thoſe Laws himſelf, and becoming thereby an Example to us, by freeing them from the corrupt Gloſſes which the Teachers among the Jews put upon them, and by expounding them in their fulleſt Senſe, and according to their juſt Latitude, ſhewing, that they command not only an *outward Obedience*, but the *Obedience* even of the *Mind* and *Thoughts*, as appears from what our Lord delivers in the following Verſes. Theſe Laws have their Foundation in the reaſon and nature of Things, and therefore their Obligation will never ceaſe. We may as well ſuppoſe that Heaven and Earth ſhould paſs away, as that any of them ſhould not be required of us.

The *Ceremonial Law* was diſſolved by the Coming of Chriſt. For he being come who was figured and repreſented by the Rites, Sacrifices, *&c.* they were of no further Uſe. But the natural or moral Law, which our Saviour has ſumm'd up in theſe two Precepts, [*the Love of God above all, and our Neighbour as our Selves*] is as much in Force now as ever. It is as much a Rule of Life now, as ever it was. And though compleat and perfect Obedience is not made a Condition of Salvation, yet a ſincere and univerſal one is See A. Bp *Tillotſon*'s Sermon on theſe Words, Vol. 4.

(3) The *Greek* Word ſignifies to looſe or diſſolve. As if our Lord had ſaid, if any Man ſhall be ſo bold, as to free himſelf or others from the Obligation to obey theſe Commandments of the

do and teach *them*, the ſame ſhall be called great in the kingdom of heaven. 20. For I ſay unto you, That except your righteouſneſs ſhall [l] exceed *the righteouſneſs* of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. 21. ¶ Ye have heard that it was ſaid * by them [or, *to them*] of old time, Thou ſhalt not [m] kill: and whoſoever ſhall kill, ſhall be in danger of the judgment. 22. But I ſay unto you, That whoſoever is [n] angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall [o] ſay to his brother, (4) Racha, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire. 23. Therefore if thou bring thy gift to the [p] altar, and there remembreſt that thy brother hath ought againſt thee; 24.

[l] Mat. 23. 27, 28. Wo unto you ſcribes and phariſees, hypocrites; for ye are like unto *whited Sepulchres*, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanneſs. Even ſo ye alſo *outwardly* appear *righteous* unto men, but *within* ye are full of *hypocriſie* and *Iniquity*. ∴ Rom. 9. 31. Iſrael which followed after the *law* of *righteouſneſs*, hath not attained to the law of righteouſneſs. ∴ Rom. 10. 3. They being ignorant of God's righteouſneſs, and going about to eſtabliſh their *own righteouſneſs*, have not ſubmitted themſelves to the righteouſneſs of God.

[m] * Exod. 20. 13. Thou ſhalt not kill. Repeated Deut. 5. 17.

[n] † 1 Joh. 3. 15. Whoſoever *hateth* his *brother* is a murderer: and ye know, that no murderer hath eternal life abiding in him.

[o] ∴ Jam. 2. 20. But wilt thou know, O *vain man*, that Faith without works is dead?

[p] ∴ Mat. 8. 4. — Offer the gift that Moſes commanded. ∴ Mat. 23. 19. Ye fools and blind, for whether is greater, the *Gift*, or the *Altar* which ſanctifieth the Gift.

the moral Law, he ſhall be deemed unworthy of being a Member of my Kingdom, and have no Place in it, but be excluded from it.

(4) Or, *curſed Wretch*. It is a Term of Reproach, and ſignifies a *vain*, *empty*, *deſpicable*, or *witleſs* Perſon. Some think that the words in the foregoing Part of the Verſe, *without cauſe*, are to be underſtood here, becauſe our Lord himſelf calls the Scribes and Phariſees *Fools*, *Blind*, *whited Sepulchres*, *Serpents*, *Generation of Vipers*, &c. But it may be *juſtly doubted*, whether we *may imitate* our Lord in ſuch Inſtances, becauſe he came with an *extraordinary Commiſſion* from God, and knew to whom ſuch Terms could be truly applied. Such reproachful words therefore ſhould be but ſeldom, if they may at all be uſed by us.

24. [a] Leave there thy gift before the Altar, and go thy Way, firſt be [b] reconciled to thy brother, and then come and offer thy gift. 25. [c] Agree with thine Adverſary quickly, [d] whiles thou art in the way with him: leſt at any time the Adverſary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be caſt into Priſon. 26. Verily I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing. 27. ¶ Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit [e] Adultery. 28. But I ſay unto you, That whoſoever [f] looketh on a woman to luſt after her,

hath

[a] † See Job 42. 8. —Go to my *Servant Job*, and offer up for your ſelves a burnt-offering —

[b] ∴ Mat. 18. 19. — If two of you *ſhall agree* on earth as touching any thing they ſhall ask, it ſhall be done for them of my Father which is in Heaven. ∴ 1 Tim. 2. 8. I will that men pray every where, lifting up holy hands *without wrath* and doubting. † 1 Pet. 3. 7. — That your Prayers be not hindred. Rom. 12. 18. If it be poſſible, as much as lieth in you, live *peaceably* with all Men.

[c] * Luk. 12. 58. When thou goeſt with thine *Adverſary* to the Magiſtrate, *as* thou art in the *way*, give diligence that thou mayſt be *delivered* from him. —

[d] † See Pſal. 32. 6. For this ſhall every one that is godly, pray unto thee, in a *time* when thou *mayſt* be *found*, &c. Prov. 25. 8 Go not forth *haſtily* to *ſtrive*, leſt thou know not what to do in the *end* thereof, when thy neighbour hath put thee to ſhame. † Iſa. 55. 6. Seek ye the Lord *while* he may be *found*, call upon him *while* he is near.

[e] * Exod. 20. 14. Thou ſhalt not commit *Adultery*. Repeated Deut. 5. 18. Lev. 18. 20. Thou ſhalt not lie carnally with thy neighbours Wife to defile thy ſelf with her. Lev. 20. 10. — He that *committeth adultery* with his neighbours wife, the *Adulterer* and the *Adultereſs* ſhall ſurely be put to death. *Deut.* 22. 22. If a man be found lying with a *woman married* to an husband, then they ſhall both of them *die*. — Prov. 6. 32. Whoſo *committeth adultery* with a Womam, lacketh underſtanding: he that doth it, deſtroyeth his own Soul. Mal. 3. 5. — I will be a ſwift Witneſs againſt the *Adulterers*. — Mar. 7. 21. From *within*, out of the *heart* of men, proceed evil thoughts, *adulteries*, fornications. — Joh. 8. 4, 5. Maſter, this Woman was taken in *Adultery* in the very act. Now Moſes commanded us that *ſuch ſhould be ſtoned*: but what ſayſt thou? Heb. 13. 4. Marriage is honourable in all, and the bed undefiled: but whoremongers and *adulterers* God will judge. *Adultery* is *joined* with other enormous *Crimes* which ſhut the *guilty* out of the kingdom of heaven. See on 1 *Cor.* 6. 9.

[f] † Job. 31. 1. I made a *covenant* with mine *eyes*; why then ſhould I think upon a maid. Prov. 6. 25. Luſt not after her beauty in *thine heart*; neither let her take thee with her eyelids. 2 Pet. 2. 14. Having *eyes* full of Adultery. —

hath committed adultery with her already in his heart. 29. And (5) if thy [g] right eye * offend thee, [or, *cauſe thee to offend*] [h] pluck it out, and caſt *it* from thee: for *it* is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell. 30. And if thy right hand offend thee, cut it off, and caſt it from thee: for it is profitable for thee that one of thy Members ſhould periſh, and not that thy whole body ſhould be caſt into hell. 31. It hath been ſaid, Whoſoever ſhall [i] put away his Wife, let him give her a writing of divorcement. 32. But I ſay unto you, That whoſoever ſhall [k] put away his

[g] ∴ Mat. 18. 9. If thine *eye* offend thee, pluck it out, and caſt it from thee: it is better for thee to enter into life with *one eye*, rather than having *two eyes* to be caſt into *Hell-Fire*. * Mar. 9. 47. If thine *eye* offend thee, *pluck* it out: it is *better* for thee to enter into the *kingdom* of God with *one* eye, than having *two* eyes to be caſt into Hell-Fire. Pſal. 119. 37. Turn away *mine eyes* from beholding vanity.—

[h] † Mat. 19. 12. There are ſome *Eunuchs*, which were ſo born from their Mothers Womb; and there are ſome *Eunuchs*, which were made *Eunuchs* of Men: and there be *Eunuchs*, which have made themſelves *Eunuchs* for the Kingdom of Heavens ſake. He that is *able* to receive it, *let* him *receive* it. † Rom. 8. 13. If ye live *after* the *Fleſh*, ye ſhall die: but if ye *through the Spirit* do *mortifie* the deeds of the body, ye ſhall live. † 1 Cor. 9. 27 I *keep under* my body, and bring it into *ſubjection*: leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away. † Col. 3. 5. *Mortifie* therefore your Members which are upon the earth; fornication, uncleanneſs, *&c.*

[i] * Deut. 24 1. When a Man hath taken a Wife and married her, and it come to paſs that ſhe find no favour in his eyes, becauſe he hath found ſome *Uncleanneſs* in her: then let him write her a *Bill* of *divorcement*, and give it in her hand, and *ſend her away*. † See Mat. 19. 3, *&c.* The Phariſees alſo came unto him, tempting him, and ſaying unto him, Is it lawful for a Man to *put away his Wife* for every cauſe, *&c.* † Mar. 10. 2, *&c.* The Phariſees came to him, and asked him, Is it *lawful* for a Man to *put away* his Wife? tempting him, *&c.*

[k] ∴ Mat. 19. 9. Our Lord affirms the ſame thing: Alſo * Luk. 16. 18. only this Clauſe [ſaving for the Cauſe of Fornication] is not added. Mal. 2. 14, 15. — The Lord

(5) We are not to underſtand theſe Precepts of our Lord, as if it were our duty in *any Caſe* to *pull out* our Eyes, or *cut off* our Hands; but the Meaning is, that though any *ſinful Luſt* ſhould be as *dear* to us as is a *right Eye*, or a *right Hand*, we muſt notwithſtanding reſolve to part with it, rather than by our indulging it, plunge both Body and Soul into Hell. *Sin* is in Scripture compared to a *natural Body*; as therefore the *natural Body* has *many Members*, ſo the *Body* of *Sin* has many Members too.

his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery. 33. ¶ Again ye have heard that it hath [l] been ſaid by them of old time, Thou ſhalt [m] not forſwear thy ſelf, but ſhalt [n] perform unto the Lord thine Oaths. 34. But I ſay unto you, [o] Swear not at all; neither by Heaven, for it is [p] Gods throne. 35. Nor by the Earth, for it is his footſtool: neither by Jeruſalem, for it is the [q] City of the great King. 36. Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black. 37. But let your [r] communication be, Yea, yea; Nay, nay: for whatſoever is more than theſe, cometh of evil. 38. ¶ Ye have heard that it hath been ſaid, An [s] eye for an eye, and a tooth for a tooth.

C 4 39. But

Lord hath been witneſs between thee and the *wife* of thy youth, againſt whom thou haſt dealt *treacherouſly*: yet is ſhe thy companion and the wife of thy covenant. And did not he make one? yet had he the reſidue of the Spirit: and wherefore one? that he might ſeek a godly Seed: therefore take heed to your Spirit, and let none deal treacherouſly againſt the wife of his youth. Mar. 10. 11. Whoſoever ſhall *put away* his *wife*, and marry another, committeth *adultery* againſt her. * 1 Cor. 7. 10, 11. Unto the married I command, yet not I, but the Lord, Let not the *wife depart* from her husband: But and if ſhe *depart*, let her remain unmarried, or be reconciled to her husband: and let not the husband *put away* his wife.

[l] † Mat. 23. 16. Wo unto you, ye *blind guides*, which ſay, Whoſoever ſhall ſwear by *the Temple*, it is nothing: but whoſoever ſhall *ſwear* by the *Gold* of the Temple, he is a debter.

[m] * Exod. 20. 7. The 3d Commandment. Deut. 5. 11. the ſame. *Levit. 19. 12. Ye ſhall not *ſwear* by my *name falſly*, neither ſhalt thou prophane the Name of thy God: I am the Lord.

[n] † Deut. 23. 23. That [Vow] which is gone out of thy lips thou ſhalt keep and perform.

[o] ∴ Mat. 23. 16. recited under ver. 33. in the following Verſes is condemned Swearing by the Altar or any created things. † Jam. 5. 12. But above all things, my Brethren, *ſwear not*, neither by Heaven, neither by the Earth, neither by any other oath.

[p] † Iſa. 66. 1. See on Mat. 23. 22.

[q] † Pſ. 48. 2. Beautiful for ſituation, the joy of the whole earth is mount Zion, on the ſides of the North, the *City* of the *great King*.

[r] ∴ Col. 4. 6. Let your *ſpeech* be always *with Grace*, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every Man. *Jam. 5. 12. — Let your *yea* be *yea*, and your nay, nay; leſt ye fall into condemnation.

[s] * Exod. 21. 24. Eye for eye, tooth for *tooth*, hand for *hand*, foot for *foot*. *Lev. 24. 20. Breach for breach, eye for eye, tooth for tooth: as he hath *cauſed* a [illegible] miſh

39. But I ſay unto you, That ye [s] reſiſt (6) not evil: but whoſoever ſhall [u] ſmite thee on thy right cheek, turn to

miſh in a Man, ſo ſhall it be *done* to him again. * Deut. 19. 21. Thine eye ſhall not pity, *but* life ſhall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

[s] † Prov. 24. 29. Say not I *will do* to him as he *hath done* to me: I will *render* to the Man according to his work. Lev. 19. 18. Thou ſhalt not *avenge*, nor bear any *grudge* againſt the children of thy People. Prov. 20. 22. Say not thou, I will *recompence evil*: but wait on the Lord, and he ſhall ſave thee. Eccleſiaſticus 28. 1, *&c.* He that *revengeth* ſhall find *vengeance* of the Lord, and he will ſurely keep his Sins in remembrance, *&c.* * Luk. 6. 29. Unto him that ſmiteth thee on the *one* Cheek, offer alſo the other: and him that taketh away thy cloke, forbid not to take thy coat alſo. * Rom. 12. 17, 19. *Recompence* to no Man *evil* for *evil*. — Dearly beloved, *avenge* not

your ſelves, but rather *give place* unto wrath: for it is written, Vengeance is mine, I will repay, ſaith the Lord. * 1 Cor. 6. 7. There [5] is utterly a *Fault* among you, becauſe ye go to *Law* one with another. Why do ye not rather *take* wrong? Why do ye not rather ſuffer your ſelves to be defrauded? † 1 Theſſ. 5. 15. See that none *render evil* for *evil* unto any Man: but ever follow that which is good, both among your ſelves and to all Men. 1 Pet. 2. 23. Who when he was [15] reviled, *reviled not* again; when he ſuffered, he *threatened* not; but committed himſelf to him that judgeth righteouſly. † 1 Pet. 3. 9. Not *rendring* evil for evil, or [20] railing for railing: but contrariwiſe Bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a Bleſſing.

[u] * Lam. 3. 30. He giveth [25] his *Cheek* to him that *ſmiteth* him, he is filled full with reproach.

(6) This Verſe and the following are not to be underſtood according to the *ſtrict Letter*, but as ſpoken *proverbially*. For we are not required here to turn the other Cheek to the Smiter, nor to give up our Poſſeſſions to every unrighteous and illegal invader; nor are we forbidden to make uſe of the Law in our own Defence, when we are called before Magiſtrates; for this our Lord did in the Caſe of him that *ſmote* him in the Preſence of the *High-Prieſt*, Joh. 18. 22, 23. And St. *Paul* pleads his *Privilege* of being a *Roman* to ſave himſelf from Scourging, *Acts* 22. 5. Nor are we forbidden in all Caſes to bring others before Judges and Magiſtrates in order to do our ſelves right. For St. *Paul*'s Behaviour towards theſe Magiſtrates who had beaten him and *Silas* uncondemned, being *Romans*, Act. 16. 37, *&c.* ſeems to imply that he intended ſo to do, had not the Magiſtrates by their compliance with the Terms propoſed by him prevented it.

But we are here forbidden to go to Law for *ſmall* and inconſiderable Loſſes and Injuries. We are forbid *private Revenge*, and even publick Appeals to Courts of Judicature, *only* to *gratifie* a *malicious* Temper of Mind; alſo ſeeking ſuch reparation for Injuries as will make us no amends, which he would do who ſhould require Eye

for

to him the other alſo. 40. And if any man will ſue thee at the Law, and take away thy coat, let him have thy cloke alſo. 41. And whoſoever ſhall [a] compel (7) thee to go a mile, go with him twain. 42. Give to him that asketh thee, and from him that would [b] borrow of thee, turn not thou away 43. ¶ Ye have heard that it hath been ſaid, Thou ſhalt [c] love thy Neighbour, and [d] hate thine Enemy. 44. But I ſay unto you, [e] Love your Enemies, bleſs them that curſe you,

[a] † See Mat. 27. 32. And as they came out, they found a man of Cyrene, Simon by Name: him they *compelled* to bear his Croſs. ∴ Mar. 15. 21. And they *compel* one Simon a Cyrenian, who paſſed by, coming out of the Country.

[b] * Deut. 15. 8, 10. Thou ſhalt *open* thine hand wide unto him [the *poor Man*], and ſhalt ſurely *lend* him ſufficient for his need in that which he wanteth. Thou ſhalt ſurely *give* him, and thine *heart* ſhall not be *grieved* when thou giveſt unto him; becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto. † Luk. 6. 35. Love ye your enemies, and do good, and *lend*, hoping for nothing again: and your reward ſhall be great, and ye ſhall be called the Children of the Higheſt; for he is kind to the unthankful, and to the evil. See the Note on Luk. 6. 30.

[c] † Lev. 19. 18. See on Joh. 13. 34.

[d] ∴ Pſ. 41. 10. But thou, O Lord, be merciful unto me, and raiſe me up, that I may requite them.

[e] * Luk. 6. 27, 28. Love your Enemies, do good to them which hate you: Bleſs them that curſe you, and pray for them which deſpitefully uſe you. † Rom. 12 14, 20. *Bleſs* them which perſecute you, bleſs, and curſe not. If thine *Enemy* hunger, *feed* him; if he *thirſt*, give him *drink*: for in ſo doing thou ſhalt heap coals of Fire on his head.

for Eye, *&c.* had we any ſuch Law amongſt us. *Turning the Cheek to the Smiter* is no more than the *patient* bearing of Injuries. Thoſe who deſire farther Satisfaction in this Matter may conſult Mr. *Kettlewell*'s Diſcourſe of *Worthy Communicating*, Part 3. Chap. 4.

(7) The Word here rendred *compel* is derived from a *Perſian* Word, which ſignifies ſuch Perſons as we in our Language call *Poſts*. Theſe People being employed in carrying Letters and Diſpatches from Court, had authority to preſs Men, Cattle, and Ships, to expedite their Journey. And it is not unlikely but that this Authority might be ſometimes abuſed to the Oppreſſion of their fellow Subjects. It does not follow from what our Lord here ſays, that we are obliged to be at the Command of every one that would employ us; but our Lord's Meaning ſeems to be, that if any ſmall Violence ſhould be offered to us under the *Pretext* of *Authority*, we ſhould be willing to do more than our Duty, rather than raiſe a Contention about it.

you, do good to them that hate you, and [f] pray for them which deſpitefully uſe you, and perſecute you: 45. That ye may be the children of your Father which is in Heaven, for he maketh his Sun to riſe on the evil and on the good, and ſendeth [g] Rain on the juſt and on the unjuſt. 46. For if ye [h] love them which love you, what reward have ye? do not even the Publicans the ſame? 47. And if ye ſalute your brethren only, what do ye more than *others?* do not even the Publicans ſo? 48. Be ye therefore perfect, even as your [i] Father which is in heaven is perfect.

CHAP. VI.

TAKE heed that ye do not your [k] * Alms [or, *righteouſneſs*] before Men, (8) to be ſeen of them: otherwiſe

[f] * Luk. 23. 34. Then ſaid Jeſus, Father, forgive them; for they know not what they do. * Act. 7. 60. And he [*Steven*] kneeled down, and *cried* with a loud voice, Lord, *lay not* this *ſin* to their Charge. † 1 Cor. 4. 12, 13. Being reviled, *we bleſs*: being perſecuted, we ſuffer it: being defamed, we intreat. — † 1 Pet. 2. 23. Who when he was *reviled*, reviled not again; when he *ſuffered*, he threatned not. — † 1 Pet. 3. 9. Not rendring *evil* for *evil*, or railing for railing: but contrariwiſe *bleſſing*; knowing that ye are hereunto called, that ye ſhould inherit a Bleſſing.

[g] See on Acts 14. 17.

[h] * Luk. 6. 32. For if ye *love them* which *love* you, what thank have you? for *Sinners* alſo love thoſe which love them.

[i] Eph. 5. 1. Be ye therefore *followers* of *God* as dear *Children*. Lev. 11. 44. — Ye ſhall be *holy*; for I am *holy*. — Lev. 20. 26. Ye ſhall be *holy* unto me: for I the Lord am *holy*, and have ſevered you from other People, that ye ſhould be mine. 1 Pet. 1. 15, 16. As he which hath called you is *holy*, ſo be ye *holy* in all manner of converſation; becauſe it is written, be ye holy, for I am holy.

[k] † Deut. 24. 13. In any caſe thou ſhalt deliver him the Pledge again when the Sun goeth down, that he may ſleep in his own Raiment, and bleſs thee: and it ſhall be *righteouſneſs* unto thee before the Lord thy God. † Pſ. 112. 9. He hath diſperſed, he hath *given* to the *Poor*; his *righteouſneſs* endureth for ever, his horn ſhall be exalted with honour. † Dan. 4. 27. Wherefore, O King, let my counſel be acceptable unto thee, break off thy Sins by *righteouſneſs*, and thine Iniquities by ſhewing *Mercy* to the *poor*, if it may be a lengthning of thy tranquillity. † 2 Cor. 9. 9, 10. As it is written, he hath diſperſed abroad; he hath *given* to the *poor*: his *righteouſneſs* remaineth for ever. Now he that miniſtreth Seed to the Sower, both miniſter bread for your food, and multiply your Seed ſown, and increaſe the fruits of your righteouſneſs.

(8) Our bleſſed Saviour does not *abſolutely* forbid the doing Alms or other

otherwiſe ye have no reward * of [or, *with*] your Father which is in Heaven. 2. Therefore when thou doſt [l] *thine* Alms, * do not ſound a trumpet [or, *cauſe not a trumpet to be ſounded*] before thee, as the hypocrites do, in the ſynagogues, and in the Streets, that they may have glory of Men. Verily, I ſay unto you, they have their reward. 3. But when thou doſt Alms, let not thy left hand know what thy right hand doth: 4. That thine Alms may be in ſecret: and thy Father which ſeeth in ſecret, himſelf ſhall [m] reward thee openly. 5. ¶ And when thou prayeſt, thou ſhalt not be as the hypocrites *are*, for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of Men. Verily, I ſay unto you, they have their reward. 6. But thou when thou prayeſt, enter into thy [n] Cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly. 7. But when ye pray, uſe not [o] vain repetitions, as the Heathen do:

[l] * Rom. 12. 8. He that giveth, let him do it with *Simplicity*. — Prov. 20 6. Moſt *Men* will *proclaim* every one his own *Goodneſs*.— 2 King. 10. 16. Come with me, and *ſee my Zeal* for the Lord.

[m] † Luk. 14. 14. And thou ſhalt be *bleſſed*; for they cannot recompence thee: for thou ſhalt be *recompenced* at the Reſurrection of the juſt. Matt. 25. 34. Come ye bleſſed of my Father, *inherit* the *Kingdom* prepared for you. —

[n] † 2 Kings 4. 33. He [*Eliſha*] went in therefore and *ſhut the door* upon them twain, and prayed unto the Lord.

[o] * Eccleſiaſtic. 7. 14. Make not much *babbling* when thou prayeſt. Eccleſiaſtes 5. 2. Be not *raſh* with thy *Mouth*, and let not thine heart be *haſty* to utter any thing before God: for God is in Heaven, and thou upon Earth: Therefore let thy *Words* be few.

other good Works *before Men*, but the doing them openly out of Oſtentation, with a *deſign* and a *deſire* to be praiſed and commended by Men for them. The Reaſons why we ſhould do good Works are, that we may *glorifie* God, and *benefit* our Neighbour, and *promote* our own Salvation. But if we do them to gain Applauſe from Men, we cannot expect to receive any Reward from God. We may do them before Men, that they may be excited to glorifie God, and provoked to an Imitation; for then we obey the Command of our Lord, Mat. 5. 16. *letting our Light ſo ſhine before Men*, &c. The Miſunderſtanding of this Precept has prevailed with many good Chriſtians to conceal their Charity and good Works, and thereby deprive the World of the Benefit of their Example.

do: for they think they ſhall be [p] heard for their much ſpeaking. 8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9. After this (9) manner therefore pray ye: [q] Our Father which art in [r] Heaven, [s] Hal-

[p] ∴ 1 Kings 18. 26, 29. They —called on the name of Baal from *Morning* even until *Noon*, ſaying, O Baal hear us. —And it came to paſs, when mid-day was paſt, and they propheſied until the time of the offering *Evening* Sacrifice; that there was neither Voice, nor any to anſwer, nor any that regarded.

[q] * Luk. 11. 2, *&c. The Lord's Prayer.*

[r] Pſ. 11. 4. The Lords *Throne* is in *Heaven*. Iſa. 66. 1. Thus ſaith the Lord, the *Heaven* is my *Throne*, and the earth is my footſtool.

(9) Concerning this divine and moſt excellent Prayer we may obſerve,

Firſt, That this which is here recorded, was not delivered at the ſame time with that in *Luk. 11th.* but a conſiderable Time before it. For this being a part of the *Sermon* on the *Mount*, was delivered in the Year of our Lord 31, but that in St. *Luke* in the beginning of the 33d Year, which accounts for the little Variations between them. The Diſciples do not ſeem to have underſtood that their Maſter deſign'd it for a *Form*, but only for a *Pattern* of Prayer, and as ſome general Heads to which they were to reduce their Petitions. It is therefore ſaid in St. *Luke*, that our Lord having been at Prayer with his Diſciples, one of them ſaid unto him, *Lord, teach us to pray, as* John *taught* his Diſciples. Whereupon our Lord gives them the Form there ſet down, *When ye pray, ſay*, &c. He does not forbid them to uſe other Forms, but he enjoins them to uſe this.

Secondly, *Grotius*, Dr. *Lightfoot*, *Druſius*, &c. obſerve, that this Prayer, excepting only the following Words, *as we forgive them that treſpaſs againſt us*, is to be found in the Jewiſh Liturgies or Forms of Prayer. *Our Father which art in Heaven*, is in their *Seder Tephilloth*, or Form of Prayers; *Let thy great Name be ſanctified, and thy Kingdom reign*, in their Form called, *Kaddiſh*; *Let thy Memory be glorified in Heaven above, and in Earth beneath*, in the *Seder Tephilloth*; *forgive us our Sins*, in the *ſixth* of their *eighteen* daily Prayers. *Deliver us not into the Hand of Temptations*, and *deliver us from the evil Figment*, in that and in the Book *Muſar*. *For thine is the Power, and the Kingdom for ever and ever*, is, ſaith *Druſius*, their uſual Form of Doxology.

Thirdly, How eaſie would it have been for our Lord to have compoſed a Prayer conſiſting entirely of new Matter? But it is plain, he did not affect novelty, nor diſapprove of the *Uſe* of *Forms* of *Prayer*; for if he had, we may reaſonably ſuppoſe he would, on this Occaſion, have told his Diſciples as much. But ſo far was he from this, that when he was hanging on the Croſs, he made uſe of *Forms* taken out of the Book of *Pſalms*. Some think he uſed a great Part of the *22th* Pſalm, but that he did of the firſt Verſe is recorded by St. *Mark*, Chap. 15. 34 *My God, my God, why haſt thou forſaken me?* Another Prayer our Lord uſed, when he gave

[a] Hallowed be thy Name. 10. Thy [b] Kingdom come. Thy [c] will be done in earth as it is in heaven. 11. Give us (1) this Day our [d] daily bread. 12. And [e] forgive

[a] Pſ. 8. 1. O Lord, our Lord, *how excellent* is thy *Name* in all the the Earth. — Pſ. 111. 9. — Holy and *reverend* is his name. Pſ. 145. 10, 11. All thy works ſhall *praiſe* thee, O Lord, and thy Saints ſhall bleſs thee. They ſhall *ſpeak* of the *glory* of thy Kingdom, and talk of thy Power. Pſ. 148. throughout. Joh. 12. 28. Father, *glorifie* thy *name*. Then came there a voice from heaven, ſaying, I have both glorified it, and will glorifie it again. Iſa. 6. 3. *Holy, holy, holy*, is the *Lord* of *Hoſts*, the whole earth is full of his glory. Iſa. 8. 13. *Sanctifie* the Lord of hoſts himſelf, and let *him be your fear*, and let *him be your dread*.

[b] Iſa. 2. 2, 3. It ſhall come to paſs in the laſt days, that the *mountain* of the *Lord's houſe* ſhall be eſtabliſhed in the top of the Mountains, and ſhall be exalted above the Hills, and all Nations ſhall flow unto it. And many People ſhall go and ſay, Come ye, and let us go up to the mountain of the Lord, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion ſhall go forth the Law, and the word of the Lord from Jeruſalem.

[c] Mat. 26. 42. — O my Father, if this cup may not paſs away from me, except I drink it, *thy will be done*. Acts 21. 14. When he [*Paul*] would not be perſwaded, we ceaſed, ſaying, The *will* of the *Lord* be done. Pſ. 103. 20, 21. Bleſs the Lord, ye his Angels, that excel in Strength, that do his commandments, *hearkening* unto the *voice* of his *word*. Bleſs ye the Lord all ye his hoſts, ye miniſters of his that *do his pleaſure*.

[d] † See Job 23. 12. — I have eſteemed the *words* of his mouth more than my *neceſſary food*. † Prov. 30. 8. — Give me neither Poverty, nor

gave up the Ghoſt, which was taken out of the 31*ſt* Pſalm, Ver 5. is recorded by St. *Luke*, Chap. 23. 47. *Into thy Hands I commend my Spirit*.

Fourthly, Had our Lord intended that his Diſciples ſhould have uſed this Prayer only till they were endued with Power from on high, by their receiving the miraculous Gifts of the Holy Ghoſt, it is probable he would have told them ſo, and that they would have told their Followers as much, and this Prayer would not have been ſo generally uſed by Chriſtians as it was, eſpecially from the *third Century* downwards, and probably long before. Thoſe who think that the Silence in the Hiſtory of the Acts, an Argument to the contrary, may conſult Dr. *Whitby*'s Notes on the 9th Verſe; from which, what is ſaid on the ſecond Obſervation is for the moſt part taken.

(1) The Word *Day*, in Scripture, often ſtands for the whole Time of our Warfare on Earth, as in that Place in the 95*th Pſalm*, *To Day if you will hear his Voice. Exhort one another daily*, that is, *every Day*, Heb. 3. 13. And *Bread* is put for all Neceſſaries, Conveniencies, and Comforts of Life, as may be obſerved from the References.

[e] forgive us our debts, [f] as we forgive our debters. 13. And lead us not into [g] Temptation, but deliver us from evil: for thine is the [h] Kingdom, and the power, and the glory, for ever. Amen. 14. For, if ye [i] forgive men their treſpaſſes, your heavenly Father will alſo

nor Riches, feed me with *food convenient* for me. 1 Tim. 6. 8. Having *food* and *raiment*, let us be therewith content. Joh. 6. 33, 34. The *bread* of God is he which cometh down from heaven, and giveth life unto the world. Then ſaid they unto him, Lord, evermore give us this *bread*. Exod. 16. 21. They gathered it *every* morning, *every* man *according* to his eating. Gen. 43. 25, 31, 34. They made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat *bread* there. — Set on *bread*. — He took and ſent Meſſes unto them from before him.

[e] Pſ. 130. 4. There is *forgiveneſs* with thee, that thou mayſt be feared. Iſ. 43. 25. I, even I am he that *bloteth out* thy tranſgreſſions for mine own ſake, and will not *remember* thy ſins.

[f] Luk. 17. 3, 4. Take heed to your ſelves: If thy brother *treſpaſs* againſt thee, rebuke him: and if he repent, *forgive* him. And if he *treſpaſs* againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent, thou ſhalt *forgive* him. Mat. 18. 21, 22. Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I *forgive* him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times: but, until ſeventy times ſeven.

[g] Mat. 26. 41. Watch and pray, that ye *enter not* into *temptation*. Joh. 17. 15. I pray not, that thou ſhouldſt take them out of the World, but that thou ſhouldſt keep them from the *evil*. 1 Cor. 10. 13. There hath no *temptation* taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be *tempted* above what ye are able; but will with the *temptation* alſo make a way to eſcape, that ye may be able to bear it. 2 Pet. 2. 9. The Lord knoweth how to deliver the godly out of *temptation*. — Rev. 3. 10. Becauſe thou haſt kept the word of my Patience, I will alſo keep thee from the hour of *temptation*, which ſhall come upon all the world, to try them that dwell upon the earth.

[h] † 1 Chron. 29. 11. *Thine* is the *Kingdom*, O Lord, and thou art exalted as head above all. 1 Tim. 6. 15. — Who is the bleſſed and only *Potentate*, the *King* of *kings*, and Lord of *lords*.

[i] † Eccleſiaſticus 28. 1, *&c.* He that *revengeth* ſhall find *vengeance* from the *Lord*, and he will ſurely keep his ſins in remembrance. *Forgive* thy neigbour the hurt that he hath done unto thee, ſo ſhall thy *ſins* alſo be *forgiven* when thou prayeſt, *&c.* * Mar. 11. 25. And when ye ſtand, praying, *forgive*, if ye have ought againſt any: that your Father alſo which is in Heaven may *forgive* you your *treſpaſſes*. † Eph. 4. 32. Be ye kind one to another, tender hearted, *forgiving* one another, even as God for Chriſt's ſake hath forgiven you. † Col. 3. 13. Forbearing one another, and *forgiving* one another, if any man have a quarel againſt any, even as Chriſt *forgave* you, ſo alſo do ye.

alſo forgive you. 15. But [k] if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes. 16. ¶ Moreover, when ye faſt, be not as the hypocrites, of a [l] ſad Countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily, I ſay unto you, they have their reward. 17. But thou, when thou faſteſt, [m] anoint thine head, and waſh thy face: 18. That thou appear not unto men to faſt, but unto thy Father which is in ſecret: and thy Father which ſeeth in ſecret, ſhall reward thee openly. 19. ¶ [n] Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal. 20. But [o] lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor

[k] † Mat. 18. 35. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts *forgive* not every one his brother their treſpaſſes † Jam. 2. 13. He ſhall have judgment without mercy, that hath *ſhewed no* mercy; and mercy rejoiceth againſt judgment

[l] Iſa. 58. 5. Is it *ſuch* a *faſt* that I have choſen? a *day* for a *Man* to *afflict* his Soul? is it to bow down his head as a bulruſh, and to ſpread ſackcloth and aſhes under him? wilt thou call this a *faſt*, an *acceptable* day to the Lord? Joel 2. 12, 13. Turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning. And *rent* your *heart*, and not your garments, and turn unto the Lord your God. 1 Kings 21. 27 It came to paſs when *Ahab* heard thoſe Words, that he *rent* his *clothes*, and put *ſackcloth* upon his Fleſh, and faſted, and *lay* in *ſackcloth*, and went ſoftly.

[m] Ruth 3. 3. Waſh thy ſelf therefore, and *anoint* thee, and put thy raiment upon thee.— Dan. 10. 3. I ate no pleaſant Bread, neither came Fleſh nor Wine in my Mouth, neither did I *anoint* my ſelf at all, till three whole Weeks were fulfilled.

[n] † Prov. 23. 4. Labour *not* to be *rich*. 1 Tim. 6. 9. They that will be *rich*, fall into *temptation*, and a Snare, and into many *fooliſh* and hurtful *Luſts*, which drown men in deſtruction and perdition. † Heb. 13. 5. Let your converſation be without *covetouſneſs*; and be content with ſuch things as ye have; for he hath ſaid, I will never leave thee nor forſake thee. † Jam. 5. 1, *&c.* Go to now ye *rich men*, weep and howl for your miſeries that ſhall come upon you. Your *riches* are corrupted, and your garments are moth-eaten, *&c.*

[o] † Eccleſiaſticus 29. 11. Lay up thy *treaſure* according to the commandments of the moſt High, and it ſhall bring thee more *profit* than *Gold*. * Luk. 12. 33. Sell that ye have, and give Alms: *provide* your ſelves bags which *wax* not old, a *treaſure* in the Heavens that faileth not, where no thief approacheth, neither moth corrupteth. Luk. 16. 9. Make to your ſelves *friends* of the *mammon* of unrighteouſneſs; that when ye fail, they may

nor ſteal. 21. For where your Treaſure is, there will your heart be alſo. 22. The [a] Light of the Body is the Eye: if therefore thine eye be ſingle, thy whole body ſhall be full of light. 23. But if thine eye be [b] evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great is that darkneſs! 24. ¶ [c] No Man can ſerve two Maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot [d] ſerve God and [e] Mammon. 25. Therefore I ſay unto you, [f] Take (2) no thought for your Life, what ye ſhall eat, or what ye ſhall drink; nor yet for your Body

may receive you into everlaſting habitations. * 1 Tim. 6. 19. *Laying* up in ſtore for themſelves a good Foundation againſt the time to come, that they may lay *hold* on *eternal Life*. Prov. 19. 17. He that hath pity upon the poor, *lendeth* unto the Lord, and that which he hath *given*, will he *pay* him again. Eccleſ. 11. 1. Caſt thy *bread* upon the Waters: for thou ſhalt find it after many days. Act. 10. 4. — Thy *Prayers* and thine Alms are come up for a *memorial* before God. † 1 Pet. 1. 4. To an inheritance incorruptible and undefiled, and that *fadeth not away*, reſerved in Heaven for you.

[a] * Luk. 11. 34.

[b] See on Mat. 20. 15.

[c] * Luk. 16. 13. No Servant; *the reſt of the Verſe* the ſame.

[d] ∴ Gal. 1. 10. — Do I ſeek to pleaſe Men? for if I yet *pleaſed Men*, I ſhould not be the *ſervant* of Chriſt. ∴ 1 Tim. 6. 17. Charge them that are rich in this World, that they be not high minded, nor truſt in *uncertain Riches*, but in the *living God*, who giveth us richly all things to enjoy. † Jam. 4. 4. Behold, the *hire* of the *Labourers* which have reaped down your Fields, which is of you *kept back* by *fraud*, crieth. † 1 Joh. 2. 15. Love *not the World*, neither the things that are in the World. If any man love the World, the love of the Father is not in him.

[e] See the Note on Luk. 16. 9.

[f] * Pſ. 55. 22. *Caſt* thy *burden* upon the Lord, and he ſhall *ſuſtain* thee: he ſhall never ſuffer the righteous to be moved. Prov. 16. 3. *Commit* thy *Works* unto the Lord and

(2) The *Greek* Word here rendered *take no Thought*, ſignifies the having *anxious*, *carking*, and *ſolicitous Care* or *Thought*; ſuch a *carefulneſs* as makes the Mind uneaſie and unfit for the Performance of our Duty in other reſpects; ſuch a *Care* as implies a *diſtruſt* of the divine *Providence* and Promiſes, and a *caſting off* our *dependance* upon God, without whom all our *Care* will not profit us. Our bleſſed Lord does not forbid *prudent* Care and foreſight in making Proviſion for our Selves and Families, becauſe that is made a Part of our Duty by God. Hence the Lazy, the Sluggiſh, and the Idle, are ſent to the *Ant* to learn this Point of Wiſdom from that induſtrious and provident Creature. Hence we are com

dy what ye ſhall put on: Is not the life more than meat, and the body than raiment. 26. Behold the [s] fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27. Which of you by taking thought, can add one cubit unto his ſtature? 28. And why take ye thought for raiment? Conſider the lilies of the field how they grow; they toil not, neither do they ſpin. 29. And yet I ſay unto you, that even Solomon in all his glory, was not arayed like one of theſe. 30. Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith? 31. Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed? 32. (For after all theſe things do

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and thy thoughts ſhall be eſtabliſhed. Pſ. 37. 5. *Commit* thy *Way* unto the Lord: truſt alſo in him, and he ſhall bring it to paſs. Wiſd. 12 13. Neither is there any God but thou, that *careth* for all.—[t]Luk. 12. 22. —Take *no thought* for your Life, what ye ſhall eat; neither for your Body, what ye ſhall put on. † Phil 4 6. Be *careful* for nothing: but in every thing by Prayer and Supplication with Thankſgiving, let your Requeſts be made known unto God. 1 Cor. 7. 32. But I would have you without *carefulneſs*. 1 Tim 6. 8. Having *Food* and *Raiment*, let us be *content*. [u] 1 Pet. 5. 7. Caſting all your *care* upon him, for he careth for you.

[s] † Job 38. 41. Who provideth for the *Raven* his Food? When his *young* ones cry unto God, they wander for lack of meat. Pſ. 104. 27, 28. Theſe wait all upon thee: that thou *mayſt give* them their *meat* in due Seaſon. That thou *giveſt* them they gather: thou *openeſt* thy *hand*, they are *filled* with good. Pſ 147. 9. He giveth to the *Beaſt* his food, and to the *young Ravens* which cry. † Luk 12. 24. Conſider the *Ravens*, for they neither ſow nor reap, which neither have ſtore-houſe nor barn; and *God feedeth* them: How much more are ye better than the Fowls?

commanded to *do our own Buſineſs*, and *to work with our Hands*; hence we are told that *the Hand of the diligent maketh rich*; and that if *any do not work, they ſhould not eat*. But we greatly offend Almighty God, when we ſuffer our *Cares* to *rend* and *diſtract* our Minds; when our *Care* for temporal and preſent things, is greater than for thoſe which are ſpiritual and eternal; when we are backward and negligent in doing *good Works* in Proportion to our *Ability*; when we uſe diſhoneſt Methods to provide for our ſelves; and when we ſpend ſo much of our Time about theſe things, as to leave little, or what is not ſufficient, for Prayer, reading the Scriptures, and other Duties neceſſary to fit our Souls for Heaven and Happineſs.

the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things. 33. But [h] ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be [i] added unto you. 34. Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day is the evil thereof.

CHAP. VII.

[k] JUDGE not, that ye be not judged. 2. For with what judgment ye judge, ye ſhall be judged: and with

[h] † Pſ. 37. 25. I have been young, and now am old: yet have I not ſeen the *righteous* forſaken, nor his ſeed begging bread. † Luk. 12. 31. But *rather ſeek* ye the Kingdom of God, and all theſe things ſhall be *added* unto you. Joh. 6. 27. Labour not for the *meat* which *periſheth*, but *for that* meat which *endureth* to everlaſting life — 1 Tim. 4. 8. *Godlineſs* is profitable to all things, having the promiſe of the life that now is, and that which is to come. Pſ. 34. 10. — They that *ſeek* the Lord ſhall not want any good thing.

[i] 1 King. 3. 11, 12, 13. God ſaid unto him, becauſe thou haſt asked this thing, and haſt not asked for thy ſelf *long life*, neither haſt thou asked *riches* for thy ſelf, nor haſt asked the *life* of thine *Enemies*; but haſt asked for thy ſelf *underſtanding* to diſcern judgment, Behold I have done according to thy words.— I have *alſo given* thee that which thou haſt not asked, both riches and honour.

[k] * Luk. 6. 37. *Judge not*, and ye ſhall not be *judged*: condemn not, and ye ſhall not be condemned.— * Rom. 2. 1. Therefore thou art inexcuſable, O Man, whoſoever thou art that *judgeſt*: for wherein thou *judgeſt* another, thou condemneſt thy ſelf; for thou that *judgeſt* doſt the ſame things. Rom. 14. 3, 4, 10. —Let not him which eateth not, *judge* him that eateth; for God hath received him. Who art thou that *judgeſt* another man's ſervant? to his own maſter he ſtandeth or falleth.— Why doſt thou *judge* thy brother? or why doſt thou ſet at nought thy brother? for we ſhall all ſtand before the judgment ſeat of Chriſt. Luk. 16. 15. —God knoweth your hearts: for that which is *highly eſteemed* amongſt men, is abomination in the ſight of God. † 1 Cor. 4. 3, 5. But with me it is a very ſmall thing that I ſhould be *judged* of you, or of man's *judgment*.— *Judge* nothing before the time until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the Counſels of the Heart: and then ſhall every man have praiſe of God. † Jam 4. 11, 12. —He that ſpeaketh evil of his brother, and *judgeth* his brother, ſpeaketh evil of the Law, and *judgeth* the Law: but if thou *judge* the Law, thou art not a doer of the Law, but a *judge*. There is one Lawgiver who is able to ſave, and to deſtroy: who art thou that *judgeſt* another?

with what [l] measure ye meet, it shall be measured to you again. 3. And [m] why beholdest thou the mote that is in thy brothers eye, but [n] considerest not the beam that is in thine own eye? 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? 5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye. 6. ¶ Give not that which is [o] holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you. 7. ¶ [p] Ask, and it shall be given you:

seek,

[l] * Mar. 4. 24. —Take heed what you hear: with what *measure* ye mete, it shall be measured to you: and unto you that hear, shall more be given. * Luk. 6. 38. Give, and it shall be given unto you; good *measure*, pressed down and shaken together, and running over, shall men give into your bosom. For with the same *measure* that ye mete withal, it shall be measured to you again. Judg. 1. 7. As I have *done*, so hath God *requited* me. — 2 Cor. 9. 6. He that soweth *sparingly*, shall reap also *sparingly*: and he that soweth *bountifully*, shall reap also *bountifully*. Gal. 6. 1. Brethren, if a man be *overtaken* in a fault, ye which are spiritual, *restore* such an one in the spirit of meekness; considering thy self, lest thou also be tempted.

[m] * Luk. 6. 41.

[n] Lam. 3. 40. Let us search and try *our* ways, and turn again to the Lord.

[o] † Prov. 9 8. Reprove not a *scorner* lest he hate thee: rebuke a wise man, and he will love thee. † Prov. 23. 9. Speak not in the ears of a *fool*, for he will *despise* the wisdom of thy words.

[p] Ps. 10. 17. Lord, thou hast *heard* the desire of the *humble*: thou wilt prepare thy heart, thou wilt cause thine Ear to *hear*. Ps. 34. 15. The eyes of the Lord are upon the *righteous*, and his ears *are open* unto their cry. Ps. 118. 5. I called upon the Lord in distress: the Lord *answered* me, and set me in a large place. Ps. 145. 19. He will *fulfil* the *desire* of them that fear him: he also will *hear* their cry, and will save them. Prov. 15. 29. The Lord is far from the wicked: but he *heareth* the *Prayer* of the *righteous*. Isa. 30. 19. — He will be very *gracious* unto thee, at the voice of thy *cry*: when he shall *hear* it, he will *answer* thee. Isa. 58. 9. Then shalt thou *call*, and the Lord shall *answer*; thou shalt *cry*, and he shall say, here I *am*. — Isa. 65. 24. It shall come to pass, that before they *call*, I will *answer*, and whiles they are yet speaking, I will *hear*. * Mat. 21. 22. All things whatsoever ye shall *ask* in Prayer, believing, ye shall receive. * Mar. 11. 24. What things soever ye *desire* when ye *pray*, believe that ye receive them, and ye shall have them. * Luk. 11. 9. *Ask*, and it shall be given you: *seek*, and ye shall find: *knock*, and it shall be opened unto you. † Joh. 14. 13. Whatsoever ye shall *ask* in my name, that will I do, that the Father may be glorified in the Son. † Joh. 15. 7. If ye abide in me, and my words abide in you,

ye

ſeek, and ye ſhall find: knock, and it ſhall be opened unto you. 8. For every one that [a] asketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened. 9. Or what man is there of you, whom if his [b] Son ask bread, will he give him a ſtone. 10. Or if he ask a fiſh, will he give him a ſerpent? 11. If ye then [c] being evil, know how to give good gifts unto [d] your Children, how much more ſhall your Father which is in Heaven, give good things to them that ask him? 12. Therefore all things [e] whatſoever ye would that Men ſhould do to you, do ye even ſo to them: for [f] this is

ye ſhall *ask* what ye will, and it ſhall be done unto you. * Joh 16. 23, 24. And in that day ye ſhall *ask* me nothing: Verily, verily, I ſay unto you, whatſoever ye ſhall *ask* the Father in my name, he will give it you. Hitherto have ye aſked nothing in my name: *ask*, and ye ſhall *receive*, that your joy may be full. Luk. 18. 1. He ſpake a Parable unto them to this end, that men ought always to *pray* and not to faint. 2 Cor 12. 8, 9. For this thing I *beſought* the Lord *thrice*, that it might depart from me. And he ſaid unto me, my Grace is ſufficient for thee, for my ſtrength is made perfect in weakneſs. Heb. 4. 16. Let us therefore *come boldly* to the throne of Grace, that we may obtain mercy, and find grace to help in time of need. * Jam 1. 5, 6 If any of you lack wiſdom, let him *ask* of God, that *giveth* to all men liberally, and upbraideth not; and it ſhall be *given* him, but let him *ask* in Faith, nothing wavering — † 1 Joh 3 22. Whatſoever we *ask* we *receive* of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight. † 1 Joh 5. 14. This is the confidence that we have in him, that if we *ask* any thing according to his will he heareth us.

[a] 2 Chron. 15. 2. —The Lord is with you, while ye be with him; and if ye *ſeek* him, he will be found of you; but if ye forſake him, he will forſake you. † Prov. 8. 17. I love them that love me, and thoſe that *ſeek* me early ſhall find me. † Jer. 29. 12. Then ſhall ye *call* upon me, and ye ſhall go and pray unto me, and I will hearken unto you.

[b] ∴ Luk. 11. 11. The ſame alluſions

[c] † Gen. 6. 5. And God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only *evil* continually. † Gen. 8. 21. —The imagination of mans heart is *evil* from his youth. —

[d] Iſa. 49. 15. Can a Woman *forget* her *ſucking child*, that ſhe ſhould not have compaſſion on the *Son* of her womb? Yea, they may forget, yet will I not forget thee.

[e] † Tob. 4. 15. Do that to no Man which thou hateſt. — * Luk. 6. 31. As ye *would* that Men ſhould *do* to you, *do* ye alſo to them likewiſe. Obad. ver. 15. — As thou haſt *done*, it ſhall be *done* unto thee, thy reward ſhall return upon thine own head. Eph. 6. 8. Whatſoever *good thing* any Man doth, the *ſame* ſhall he receive of the Lord, whether he be bond or free.

[f] ∴ Lev. 19. 18. † Mat. 22. 40. † Rom. 13. 8, 9, 10. † Gal. 5. 14. † 1 Tim. 1. 5. See on Joh. 13. 34.

is the law and the prophets. 13. ¶ [f] Enter ye in at the ſtrait gate; for wide *is* the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat: 14. Becauſe [h] ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be that find it. 15. ¶ Beware of [i] falſe prophets, which come to you in [k] ſheeps clothing, but inwardly they are [l] ravening wolves. 16. Ye ſhall [m] know them by their fruits: Do men [n] gather grapes of thorns, or figs of thiſtles? 17. Even ſo every [o] good tree, bringeth forth

 good

[f] * Luk. 13. 24. Strive to *enter* in at the *ſtrait gate*: for many, I ſay unto you, will ſeek to *enter* in, and ſhall not be able. Rev. 21. 27. There ſhall in no wiſe *enter* into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lie.

[h] Mat. 16. 24. Then ſaid Jeſus unto his diſciples, If any man will come after me, let him *deny* himſelf, and *take up* his *croſs* and follow me.

[i] † Deut. 13. 3. Thou ſhalt not hearken unto the words of *that Prophet*, or that dreamer of dreams: for the Lord your God proveth you, to know whether you love the Lord your God with all your Heart, and with all your Soul. ‡Jer. 23. 16. Thus ſaith the Lord of Hoſts, *Hearken* not unto the words of the *Prophets* that propheſie unto you; they make you vain: they ſpeak a Viſion of their own Heart, and not out of the Mouth of the Lord. † Mat. 24. 4, 24. — Take heed that no man deceive you. For there ſhall ariſe *falſe Chriſts*, and *falſe Prophets*, and ſhall ſhew great Signs and Wonders, inſomuch that (if it were poſſible) they ſhall deceive the very elect. † Rom. 16. 17. Now I beſeech you, Brethren, mark them which cauſe Diviſions and Offences, contrary to the Doctrine which ye have learned; and avoid them. † Eph. 5. 6. † Col. 2. 8. † 1 Joh. 4. 1. See on Mat. 24. 4.

[k] Mat. 23. 14. — Ye devour widows houſes, and for a *pretence make long Prayer*. 2 Cor. 11. 13. Such are falſe Apoſtles, deceitful Workers, *transforming* themſelves into the *Apoſtles* of *Chriſt*. † 2 Tim. 3. 5. Having a *form* of *Godlineſs*, but denying the power thereof. † Mich. 3. 5. Thus ſaith the Lord concerning the *Prophets* that make my People err, that bite with their teeth, and cry Peace: and he that putteth not into their Mouths, they prepare war againſt him.

[l] ∴ Act. 20. 29. I know this, that after my departing ſhall *grievous Wolves* enter in among you, not ſparing the Flock.

[m] ∴ Mat. 12. 33. Either make the tree good, and his fruit good; or elſe make the tree corrupt, and his fruit corrupt: for the tree is *known* by his fruit.

[n] † Luk. 6. 44. Every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble buſh gather they *grapes*.

[o] ∴ Jer. 11. 19. — I knew not that they had deviſed devices againſt me, *ſaying*, Let us deſtroy the *tree* with the *fruit* thereof, and let us cut him off from the Land of the Living, that his name may be no more remembred.

good fruit: but a [a] corrupt tree bringeth forth evil fruit. 18. A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit. 19. [b] Every tree that bringeth not forth good fruit, is hewn down and caſt into the fire. 20. Wherefore by their fruits ye ſhall know them. 21. ¶ Not every one that ſaith unto me, [c] Lord, Lord, ſhall enter into the kingdom of heaven: but he that [d] doth the will of my Father which is in heaven. 22. Many will ſay to me in [e] that day, Lord, Lord, have we not [f] propheſied in thy name? and in thy name have

[a] Tit. 1. 15. Unto the pure, all *things* are pure: but unto them that are *defiled* and unbelieving, is *nothing* pure; but even their mind and conſcience is defiled. † Mat. 12. 33. *The Words under* ver. 16.

[b] † Mat. 3. 10. † Joh. 15. 2, 6. Every *Branch* in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit: If a man abide not in me, he is caſt forth as a *branch*, and is withered; and men gather them, and caſt them into the fire, and they are burned. 1 Pet. 4. 17. The time is come that *judgment* muſt begin at the houſe of God: and if it firſt begin at us, what ſhall be the end of them that obey not the Goſpel of God?

[c] † Hoſ. 8. 2. Iſrael ſhall cry unto me, *my God*, we know thee. Jer. 7. 4. Truſt ye not in lying Words, ſaying, the *temple* of the Lord, the *temple* of the Lord, the *temple* of the Lord are theſe. ∴ Mat. 25. 11. Afterwards came alſo the other Virgins, ſaying, *Lord, Lord*, open to us. † Luk 6. 46. Why call ye me, *Lord, Lord*, and do not the things which I ſay. ∴ Luk. 8. 21. My Mother and my Brethren are theſe, which hear the *word* of *God*, and do it. † Luk. 13. 25. When once the maſter of the Houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without and to knock at the door, ſaying, *Lord, Lord*, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence you are. † Act. 19. 13. Then certain of the vagabond Jews, exorciſts, took upon them to call over them which had evil Spirits, the *name* of the *Lord Jeſus*, ſaying, We adjure thee by Jeſus, whom Paul preacheth.

[d] Pſ. 15. 5. He that doth theſe *things* ſhall never be moved. See ver. 24. * Rom. 2. 13. Not the hearers of the Law are juſt before *God*, but the *doers* of the *Law* ſhall be juſtified. * Jam. 1. 22. Be ye *doers* of the *word*, and not hearers only, deceiving your own ſelves.

[e] Acts 17. 31. He hath appointed *a day*, in the which he will *judge* the World in righteouſneſs —

[f] † Numb. 24. 4. He hath ſaid, which heard the words of God, which ſaw the Viſion of the Almighty, falling into a trance, but having his eyes open. † Joh. 11. 51. This ſpake he not of himſelf: but being High Prieſt that year, he *propheſied* that Jeſus ſhould die for that Nation. † 1 Cor. 13. 2. Though I have the gift of *Prophecy*, and underſtand all Myſteries, and all knowledge; and though I have all Faith, ſo that I could remove Mountains, and have no Charity, I am nothing.

have caſt out devils? and in thy name done many wonderful works? 23. And then will I [g] profeſs unto them, I never (1) knew you: [h] depart from me ye that work iniquity. 24. ¶ Therefore, whoſoever [i] heareth theſe ſayings of mine, and [k] doth them, I will liken him unto a wiſe man, which built his houſe upon a Rock: 25. And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe: and it fell not, for it was founded upon a rock. 26. And every one that heareth theſe ſayings of mine, and doth them not, ſhall be likened unto a fooliſh man, which built his houſe upon the ſand: 27. And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe: and it [l] fell, and great was the [m] fall of it. 28.

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[g] † Mat. 25. 12. But he anſwered and ſaid, Verily I ſay unto you, *I know* you not. * Luk. 13. 25, 27. The 25 ver. is under ver. 21. Ver. 27. I tell you, I *know* you not whence you are; *depart* from me, all ye workers of Iniquity. 1 Cor. 8. 3. If any man love God, the ſame is *known* of him. ∴ 2 Tim. 2. 19. —Let every one that nameth the name of Chriſt, depart from Iniquity.

[h] Pſ. 5. 5. The fooliſh ſhall *not ſtand* in thy *ſight*: thou hateſt *all workers* of Iniquity. * Pſ. 6. 8. Depart from me all ye workers of Iniquity. Pſ. 119. 115. Depart from me ye evil doers. Hab. 1. 13. Thou art of purer eyes than to behold evil, and canſt not look on iniquity. † Mat. 25. 41. Then ſhall he ſay to them on the *left hand*, depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels.

[i] * Luk. 6. 47. Whoſoever cometh to me, and *heareth* my ſayings, and doth them, I will ſhew you to whom he is like.

[k] Pſ. 15. 5. Rom. 2. 13. Jam. 1. 22. The Words under ver. 21. Pſ. 103. 18. To ſuch as *keep* his *covenant*, and to thoſe that remember his commandments to do them. Mat. 12. 50. Whoſoever ſhall *do* the *will* of my Father which is in Heaven, the ſame is my Brother, and Siſter, and Mother. Luk. 11. 28. Yea, rather bleſſed are they that hear the Word of God and *keep* it. Joh. 13. 17. If ye know theſe things, happy are ye if ye *do* them. See on Mat. 12. 50. 1 Joh. 3. 7. Little children, let no man deceive you; He that *doth* righteouſneſs is righteous, even as he is righteous. Rev. 22. 14. Bleſſed are they that do his Commandments, that they may have right to the tree of life, and may enter in through the gates into the City.

[l] Job 8. 13. So are the paths of all that forget God, and the Hypocrites hope ſhall periſh.

[m] Mat. 11. 22. It ſhall be more tolerable for Tyre and Sidon at the day of Judgment, than for you. Heb.

(1) Ye were workers of Iniquity, and therefore I never looked on you as my Diſciples, nor do I now approve of or own you as ſuch; for *not* to *know* here, is, *not* to *approve*, and on the contrary, to *know*, is to *approve* and own.

And it came to paſs when Jeſus had ended theſe ſayings, the [n] People were aſtoniſhed at his doctrine. 29. For [o] he taught them as one having authority, and not as the ſcribes.

CHAP. VIII.

WHEN he was come down from the Mountain, great Multitudes followed him. 2. And behold there came a [p] Leper, and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean. 3. And Jeſus put forth *his* hand, and touched him, ſaying, I will, be thou clean. And immediately his leproſie was cleanſed. 4. And Jeſus ſaith unto him, [q] See thou (2) tell no Man, but

Heb. 10. 26. If we ſin wilfully after that we have received the knowledge of the truth, there remaineth no more Sacrifice for Sin.

[n] * Mar. 1. 22. And they were *aſtoniſhed* at his doctrine.— † Mar. 6. 2. —And many hearing him were *aſtoniſhed*, ſaying, From whence hath this Man theſe things?— * Luk. 4. 32. And they were *aſtoniſhed* at his doctrine: for his word was with power.

[o] Joh. 7. 46. The Officers anſwered, Never Man ſpake *like* this Man. Tit. 2. 15. Theſe things ſpeak and exhort, and rebuke with all *Authority*.

[p] See on Mar. 1. 40.

[q] Mat. 9. 30. † Mar. 5. 43. And he charged them ſtraitly that *no Man* ſhould *know it*.—

(2) Our Lord does not ſeem here wholly to forbid the Leper to tell of his Cure, but only that he ſhould not do it, till he had *firſt* ſhewn himſelf to the Prieſt, and been pronounced clean by him. But in the Places here referr'd to, he enjoins this Silence, and charges his Diſciples not to ſay that he was Chriſt. For the clearer underſtanding of this Matter, the following Obſervations may be conſidered.

Firſt, When our Lord wrought miraculous Cures on thoſe who were Heathens, he does not forbid them to ſpeak thereof, but ſometimes commands them to do it, (See *Mar.* 5. 19.) to prepare them to receive his Doctrine when it ſhould be preached among them by his Diſciples.

Secondly, He ſometimes forbids thoſe who were Jews to publiſh the Cures done by him, to avoid the Malice and Perſecution of the Phariſees, who often meditated his Deſtruction, (See *Mat.* 12. 14, 15, 16.) and becauſe his Perſon and Doctrine were not to be fully publiſh'd till after his Reſurrection from the Dead; for had it been done ſooner, it might have hindred his being put to Death. See *Mar.* 8. 30, 31.

Thirdly, But the chief Reaſon why our Lord commanded the Jews, who had been benefited by his Miracles, not to publiſh them, ſeems to be, that he might not give any Encouragement to that Opinion which was then generally received, namely, that their Meſſiah was to be a great temporal

but go thy way, ſhew thy ſelf to the Prieſt, and offer the gift that [a] Moſes commanded, for a teſtimony unto them. 5. ¶ And when Jeſus was [b] entred into Capernaum, there came unto him a Centurion, beſeeching him, 6. And ſaying, Lord, my ſervant lieth at home ſick of the Palſie, grievouſly tormented. 7. And Jeſus ſaith unto him, I will come and heal him. 8. The Centurion anſwered and ſaid, Lord, I am [c] not worthy that thou ſhouldeſt come under my roof: but [d] ſpeak the word only, and my ſervant ſhall be healed. 9. For I am a Man under authority, having ſoldiers under me: and I ſay to this *man*, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doth it. 10. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great Faith, no not in Iſrael. 11. And I ſay unto you, that [e] many ſhall

[a] * Lev. 14. 3, 4, 10. And the Prieſt ſhall go forth out of the Camp: and the Prieſt ſhall look, and behold, if the *Plague* of *Leproſie* be healed in the *Leper*; then ſhall the Prieſt command to take for him that is to be cleanſed two birds alive, and clean, and Cedar-wood, and Scarlet, and Hyſop. And on the eighth Day he ſhall take two He-lambs without blemiſh, and one Ew-lamb of the firſt Year, without blemiſh, and three tenth-deals of fine Flower for a Meat offering, mingled with Oil, and one log of Oil.

[b] Luk. 5. 14. And he charged him to tell no Man: but go and ſhew thy ſelf to the Prieſt, and offer for thy cleanſing, according as Moſes commanded, for a teſtimony unto them.

[b] * Luk. 7. 1. —He entred into Capernaum.

[c] † Luk. 15. 21. And the Son ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more *worthy* to be called thy Son.

[d] † Pſ. 107. 20. He ſent his *Word* and *healed* them, and delivered them from their deſtruction.

[e] † Mal. 1. 11. For from the *riſing* of the *Sun*, even unto the *going* down of the ſame, my Name ſhall

temporal Prince, and not only to deliver them from their Enemies, but to give them Dominion over all Nations. And this would probably have excited the Jews to Tumults and Seditions againſt the Government, under Pretence of making way for his Kingdom; for when ſome of them, Joh. 6. 14, 15. were convinced by the Miracle of Feeding 5000 with 5 barley Loves and two ſmall Fiſhes, that he was *that Prophet that ſhould come into the World*, they ſeem preſently to have formed a Deſign to take him by force and make him a King. See Dr. *Whitby*'s Annotations on Mat. 9. 30.

Mat 9 30. Mat. 12. 16. Mat. 16. 20. Mar. 7. 36. Our Lord forbids his Diſciples and others to make him known, and to ſay that he was Chriſt.

ſhall come from the eaſt, and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven. 12. But the [f] Children of the kingdom ſhall be caſt out into [g] outer darkneſs: there ſhall be weeping and gnaſhing of teeth. 13. And Jeſus ſaid unto the Centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf ſame hour. 14. ¶ And when Jeſus was came into [h] Peters houſe, he ſaw his [i] Wifes mother laid, and ſick of a fever. 15. And he touched her hand, and the fever left

ſhall be great among the *Gentiles*, and in every place incenſe ſhall be offered unto my Name, and a pure offering: for my Name ſhall be great among the *Heathen*, ſaith the Lord of Hoſts. Gen. 28. 14. Thy *Seed* ſhall be as the Duſt of the earth; and thou ſhalt ſpread abroad to the *Weſt*, and to the *Eaſt*, and to the *North*, and to the *South*: and in thee, and in thy *Seed*, ſhall all the *Families* of the earth be bleſſed. Iſa. 49. 6. —I will alſo give thee for a *light* to the *Gentiles*, that thou mayſt be my ſalvation unto the end of the earth. † Luk. 13. 29. And they ſhall come from the *Eaſt*, and from the *Weſt*, and from the *North*, and from the *South*, and ſhall ſit down in the kingdom of God. Acts 11. 1. The Apoſtles and Brethren that were in Judea, heard that the *Gentiles* had alſo received the word of God. Acts 22. 21. Depart: for I will ſend thee far hence to the *Gentiles*. Rom. 15. 9, *&c.* That the *Gentiles* might glorifie God for his mercy; as it is written, I will confeſs to thee among the *Gentiles*, and ſing unto thy Name; and again he ſaith, Rejoice ye *Gentiles* with his People, *&c.* Eph. 3. 6. That the *Gentiles* ſhould be fellow Heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpel.

given to a Nation bringing forth the fruits thereof.

[f] † Mat. 21. 43. The *Kingdom* of God *ſhall be taken from you*, and

[g] † Mat. 13. 42, 50. And ſhall caſt them into a *furnace* of fire: there ſhall be wailing and gnaſhing of teeth. † Mat. 22. 13. Then ſaid the King to the ſervants, Bind him hand and foot, and take him away, and caſt him into *outer darkneſs*: there ſhall be weeping, and gnaſhing of teeth. † Mat. 24. 51. Shall cut him [the evil ſervant] aſunder, and appoint him his *portion* with the Hypocrites: there ſhall be *weeping* and *gnaſhing* of *teeth* † Mat. 25. 30. Caſt ye the unprofitable ſervant into *outer darkneſs*; there ſhall be weeping and gnaſhing of teeth. † Luk. 13. 28. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the Prophets in the Kingdom of God, and you your ſelves thruſt out.

[h] * Mar. 1. 29. And forthwith when they were come out of the Synagogue, they entred into the Houſe of *Simon* and Andrew, with James and John. * Luk. 4. 38. And he aroſe out of the Synagogue, and entred into *Simons* Houſe, and Simons Wifes Mother was taken with a great fever.—

[i] † 1 Cor. 9. 5. Have we not power to lead about a *Siſter* a *Wife* as well as other Apoſtles, and as the Brethren of the Lord, and Cephas.

left her: and she arose, and ministred unto them. 16. ¶ When the even was come, they brought unto him many that were [k] possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: 17. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself [l] took our infirmities, and bare *our* sicknesses. 18. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19. And a certain [m] Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20. And Jesus saith unto him, The Foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay his head. 21. And another of his disciples said unto him, Lord, suffer me first to go and [n] bury my Father. 22. But Jesus said unto him, Follow me, and let the [o] dead bury their dead. 23. ¶ And when he was entred into a ship, his Disciples followed him. 24. And behold, there arose a great [p] Tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. 25. And his Disciples came to him, and awoke him, saying, [q] Lord, save us: we perish. 26. And he saith unto them, Why are

[k] * Mar. 1. 32. And at the Even, when the Sun did set, they brought unto him all that were diseased, and them that were *possessed* with devils. * Luk. 4. 40. Now when the Sun was setting, all they that had any sick with divers Diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

[l] * Isa. 53. 4. Surely he hath *born* our *griefs*, and carried our Sorrows: yet we did esteem him, stricken, smitten of God, and afflicted. Joh. 1. 29. Behold the Lamb of God which *taketh away* the *sin* of the World. * 1 Pet. 2. 24. Who his own self *bare* our *Sins* in his own body on the Tree, that we being dead to Sin, should live unto Righteousness: by whose stripes ye were healed.

[m] * Luk. 9. 57. And it came to pass, that as they went in the way, a certain Man said unto him, Lord, I will follow thee whithersoever thou goest.

[n] † 1 King. 19. 20. And he [*Elisha*] left the Oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my Father and my Mother, and then I will follow thee.

[o] See on Joh. 5. 25.

[p] * Mar. 4. 37. There arose a great storm of Wind, and the Waves beat into the Ship, so that it was now full. * Luk. 8. 23. As they sailed he fell asleep: and there came down a storm of Wind on the Lake, and they were filled *with Water*, and were in jeopardy.

[q] 2 Chron. 20. 12. —We have no *might* against this great Company that cometh against us, neither know we what to do, but *our eyes* are upon thee.

are ye [a] fearful, O ye of little Faith? Then he aroſe and [b] rebuked the winds and the ſea, and there was a great [c] calm. 27. But the men marvelled, ſaying, What manner of man is this, that even the winds and the [d] ſea obey him! 28. ¶ And when he was come to the other ſide, into the Country of the [e] Gergeſenes, (3) there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. 29. And behold, they cried out, ſaying, [f] What have we to do with thee, Jeſus thou Son of God? art thou come hither to torment us before the time? 30. And there was a good way off from them an herd of many ſwine, feeding. 31. So the devils beſought him, ſaying, [g] If thou caſt us out, [h] ſuffer us to go away into the herd of ſwine. 32. And he ſaid unto them [i] Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a deep place into the ſea, and periſhed in the waters. 33. And they that kept them fled, and went their ways into the City, and told every thing; and what was befallen to the poſſeſſed of the devils. 34. And behold,

[a] Phil. 4. 6. Be *careful for nothing*: but in every thing by Prayer and Supplication, let your requeſts be made known unto God.

[b] Nah. 1. 4. He *rebuketh* the Sea, and maketh it dry. Pſ. 65. 7. Which *ſtilleth* the noiſe of the *Seas*, and the noiſe of their *Waves*, and the tumult of the People.

[c] † Pſ. 107. 29. He maketh the ſtorm a *calm*, ſo that the Waves thereof are *ſtill*.

[d] Pſ. 89. 9. Thou *rulſt* the raging of the Sea: when the Waves thereof ariſe, thou *ſtilleſt* them.

[e] * Mar. 5. 1. And they came over to the other ſide of the ſea, into the Country of the *Gadarenes*. * Luk. 8. 26. And they arrived at the Country of the *Gadarenes*, which is over againſt Galilee.

[f] 2 Cor. 6. 14. —What fellowſhip hath righteouſneſs with unrighteouſneſs? and what Communion hath light with darkneſs?

[g] Rev. 12. 12. Wo to the Inhabitants of the earth, and of the ſea: for the *devil* is come down unto you, having *great Wrath*.

[h] Job 1. 11. Put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face.

[i] See the Note on Mar. 5. 13.

(3) St. *Mark* and St. *Luke* ſay *Gadarenes*, but that does not make the Evangeliſts inconſiſtent: for Dr. *Lightfoot* obſerves, that the Region of the *Gergeſenes* being of broader extent, the Region of the *Gadarenes* was included in it. And the Towns *Gadara* and *Gergeſa* lying near together, they had the ſame confines and borders. St. *Mark*, Chap. 5. 2. mentions but one of theſe two Men.

behold, the whole City came out to meet Jeſus, and when they ſaw him, they beſought him that he would [k] depart out of their coaſts.

CHAP. IX.

AND he entred into a ſhip, and paſſed over, and [l] came into his own City. 2. And behold, they brought to him a man ſick of the [m] palſie, lying on a bed: And Jeſus ſeeing their [n] faith, ſaid unto the ſick of the palſie, Son, be of good cheer, thy [o] ſins be forgiven thee. 3. And behold, certain of the ſcribes ſaid within themſelves, This man [p] blaſphemeth. 4. And Jeſus (4) knowing their [q] thoughts, ſaid, Wherefore think ye evil

[k] † See Deut. 5. 25. Now therefore why *ſhould we die*? for this great fire will conſume us. If we hear the Voice of the Lord our God any more, then we ſhall die. † 1 Kings 17. 18. And ſhe ſaid unto Elijah, what have I to do with thee, O thou man of God? Art thou come unto me to call my ſin to remembrance, and to ſlay my Son? Job 21. 14. They ſay unto God, *Depart* from us, for we deſire not the knowledge of thy ways. † Luk. 5. 8. When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, *Depart* from me, for I am a ſinful man, O Lord. † Act. 16 39. And they came and beſought them, and brought them out, and deſired them to *depart* out of the City.

[l] Mat. 4. 13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the ſea-coaſt, in the borders of Zabulon and Nepthalim.

[m] † Mar. 2. 3. And they come unto him bringing one ſick of the Palſie, which was born of four. † Luk. 5. 18. And behold, men brought in a bed, a man which was taken with a Palſie: and they ſought means to bring him in, and to lay *him* before him.

[n] Ver. 22. Mat. 8. 10 Verily I ſay unto you, I have not found ſo great Faith, no not in Iſrael.

[o] Joh. 5. 14. Behold, thou art made whole: *ſin* no more, leſt a worſe thing come unto thee. 1 Cor. 11. 30. For *this cauſe* many are weak and ſickly among you, and many ſleep. Jam. 5. 15. —If he [the ſick] have committed *ſins*, they ſhall be forgiven him.

[p] Iſ. 43. 25. I, even I am he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.

[q] Joh. 2. 24, 25. He *knew* all men, and needed not that any ſhould teſtifie of man; for he *knew* what was in man. Joh. 21. 17. —Lord, thou *knoweſt* all things, thou *knoweſt* that I love thee. 2 Chron. 6. 30. Hear thou from heaven thy dwelling place, and forgive, and render unto every man according to all his ways, whoſe heart thou *knoweſt*, (for thou only *knoweſt* the hearts of the Children of Men.)

(4) From the following Texts it appears, that our Lord knew the Thoughts of Men, Mat. 12. 15, 25. Mar. 2. 8. Luk. 5. 22. Luk. 6. 8. Luk. 9. 47. Luk. 11. 17. Joh. 6. 61, 64.

evil in your hearts? 5. For whether is eaſier to ſay, Thy Sins be forgiven thee? or to ſay, Ariſe and walk? 6. But that ye may know that the Son of man hath power on earth to forgive ſins, (then ſaith he to the ſick of the palſie) Ariſe, take up thy bed, and go unto thine houſe. 7. And he aroſe, and departed to his houſe. 8. But when the multitude ſaw *it*, they marvelled, and [a] glorified God, which had given ſuch power unto men. 9. ¶ And as Jeſus paſſed forth from thence, he ſaw a man named [b] Matthew, ſitting at the [c] receit of cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him. 10. ¶ And it came to paſs, [d] as Jeſus ſat at meat in the houſe, behold, many publicans and ſinners came and ſat down with him and his diſciples. 11. And when the [e] Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your maſter with publicans and [f] ſinners. 12. But when Jeſus heard *that*, he ſaid unto them, They that be [g] whole need not a phyſician, but they that are [h] ſick. 13. But go ye and learn what that meaneth,

[a] Pſ. 103. 5. Bleſs the Lord, O my Soul: and all that is within me, *bleſs* his holy name. Who forgiveth all thine iniquities: who healeth all thy Diſeaſes.

[b] * Mar. 2. 14. As he paſſed by, he ſaw Levi the ſon of Alpheus ſitting at the receit of Cuſtom, and ſaid unto him, follow me. And he aroſe and followed him. * Luk. 5. 27. And after theſe things, he went forth, and ſaw a publican named Levi, ſitting at the receit of Cuſtom, and he ſaid unto him, follow me.

[c] 1 Cor. 6. 11. Such were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.

[d] * Mar. 2. 15. And it came to paſs, as Jeſus *ſat* at *meat* in his houſe, many publicans and ſinners ſat alſo together with Jeſus and his Diſciples; for there were many, and they followed him. * Luk. 5. 29. And Levi made him a great Feaſt in his own houſe: and there was a great company of publicans, and of others that ſat down with them.

[e] Mat. 11. 19. The Son of Man came eating and drinking, and *they* ſay, Behold, a man gluttonous, and a Wine-bibber, a friend of publicans and ſinners: but Wiſdom is juſtified of her Children. Luk. 15. 2. The Phariſees and Scribes murmured, ſaying, This man receiveth *ſinners*, and eateth with them.

[f] Gal. 2. 15. We *who are* Jews by nature, and *not ſinners* of the Gentiles.

[g] Luk. 18. 11. The Phariſee ſtood and prayed thus with himſelf; God, I thank thee, that I am not as other men *are*, extortioners, unjuſt, adulterers, or even as this publican.

[h] Luk. 19. 10. The Son of man is come to ſeek, and ſave that which is loſt. Rom. 7. 24 O wretched man that I am, who ſhall deliver me from the body of this death.

meaneth, I will have [i] mercy, and (4) not ſacrifice: for I am not come to call the [k] righteous, but [l] ſinners to repentance. 14. ¶ Then came to him the diſciples of John, ſaying, Why do we and the Phariſees [m] faſt oft, but thy diſciples faſt not. 15. And Jeſus ſaid unto them, Can the children of the [n] bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom ſhall be taken from them, and [o] then ſhall they faſt. 16. No man putteth a piece of [p] * new cloth

[i] * Hoſ. 6. 6. I deſired mercy, and not ſacrifice; and the knowledge of God, more than burnt-offerings. 1 Sam. 15. 22. Hath the Lord as great delight *in burnt-offerings* and *Sacrifices*, as in *obeying* the Voice of the Lord: Behold, to *obey* is better than *Sacrifice*, and to hearken, than the fat of rams. † Mich. 6. 6, 7, 8. Wherewith ſhall I come before the Lord, and bow my ſelf before the high God? ſhall I come before him with *burnt-offerings*, with *Calves* of a year old? Will the Lord be pleaſed with thouſands of Rams, or with ten thouſands of Rivers of Oil? ſhall I give my firſt born for my tranſgreſſion, the fruit of my body for the ſin of my Soul? He hath ſhewed thee, O man, what is *good*; and what doth the Lord require of thee, but to *do juſtly*, and to love *mercy*, and to *walk humbly* with thy God. * Mar. 12. 7. If ye had known what this meaneth, I will have mercy and not ſacrifice, ye would not have condemned the guiltleſs.

[k] Luk. 15. 7. —Joy ſhall be in heaven over one Sinner that repenteth, *more* than over ninety and nine *juſt perſons* which need no repentance.

[l] * 1 Tim. 1. 15. This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the World to *ſave* Sinners.

[m] * Mar. 2. 18. And the diſciples of John, and of the Phariſees uſed to *faſt*; and they come and ſay unto him, Why do the Diſciples of John, and the Phariſees *faſt*, but thy diſciples *faſt not*? * Luk. 5. 33. And they ſaid unto him, Why do the diſciples of John *faſt* often, and make prayers; and likewiſe the diſciples of the Phariſees; but thine *eat* and *drink*?

[n] † Joh. 3. 29. He that hath the Bride, is the Bridegroom: but the friend of the Bridegroom which ſtandeth and heareth him, rejoiceth greatly becauſe of the Bridegrooms Voice: This my Joy therefore is fulfilled.

[o] Acts 13. 2. As they miniſtred to the Lord and *faſted*.— Acts 14. 23. When they had ordained them Elders in every Church, and had prayed with *faſting*, they recommended them to the Lord. 2 Cor. 6. 5. —In watchings, in *faſtings*.

[p] Gen. 33. 14. I will lead on ſoftly, according as the *Cattle* that goeth before me, and the *children* be able to endure. Joh. 16. 12. I have yet many things to ſay unto you, but ye cannot *bear them* now. 1 Cor.

(4) Theſe Words do not imply, that God did not command Sacrifices, but the Meaning is, that he preferr'd Mercy, and ſuch like moral Duties, before Sacrifices. So *Solomon* tells us, *Prov.* 21. 3. *To do Juſtice and Judgment, is more acceptable to the Lord than Sacrifice.*

cloth [Or, *raw*, or, *unwrought cloth*] unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worſe. 17. Neither do men put new wine into old (5) bottles: elſe the bottles break, and the wine runneth out, and the bottles periſh; but they put new wine into new bottles, and both are preſerved. 18. ¶ While he ſpake theſe things unto them, behold there came a certain [a] ruler and worſhipped him, ſaying, My daughter is even now dead: but come and lay thy hand upon her, and ſhe ſhall live. 19. And Jeſus aroſe, and followed him, and *ſo* did his diſciples. 20. ¶ (And behold, a woman which was diſeaſed with an [b] iſſue of blood twelve years, came behind *him*, and touched the hem of his garment. 21. For ſhe ſaid within her ſelf, If I may but [c] touch his garment, I ſhall be whole. 22. But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort; thy [d] faith hath made thee whole. And the woman was made whole from that hour.) 23. And when Jeſus came into the [e] Rulers houſe, and ſaw the [f] minſtrels and the people making a noiſe,

1 Cor. 3. 2. I have *fed* you with *Milk* and not with *Meat*: for hitherto ye were *not able* to bear it, neither yet are ye able.

[a] * Mar. 5. 22. And behold, there cometh *one* of the *Rulers* of the Synagoue, *Jairus* by name, and when he ſaw him, he fell at his feet. * Luk. 8. 41. And behold, there came a man named *Jairus*, and he was a *Ruler* of the Synagogue: and he fell down at Jeſus feet, and beſought him that he would come into his houſe.

[b] † Mar. 5. 25. And a certain woman which had an *iſſue of blood* twelve years † Luk. 8. 43. And a woman having an *iſſue of blood* twelve years, which had ſpent all her living upon phyſicians, neither could be healed of any.

[c] Mat. 14. 36. That they might only *touch* his garment: and as many as *touched* were made perfectly whole.

[d] † Luk. 7. 50. † Luk. 17. 19. †Luk. 8. 48. Thy Faith hath made the whole; go in peace. † Luk. 18. 42. Receive thy ſight: thy *Faith* hath ſaved thee. Acts 14. 9. Perceiving that he had *Faith* to be healed.

[e] ∴ Mar. 5. 35. While he yet ſpake, there came from the Ruler of the Synagogues houſe, certain which ſaid, Thy daughter is dead, why troubleſt thou the Maſter any further. ∴ Luk. 8. 51. And when he came into the houſe, he ſuffered no man to go in, ſave Peter, and James, and John, and the Father and the Mother of the Maiden.

[f] ∴ 2 Chron. 35. 25. And Jeremiah *lamented* for Joſiah, and all the *ſinging men* and ſinging-women ſpake

(5) The *Bottles* anciently uſed were not made of *Glaſs*, as ours are, but of *Leather*, which, when it was old, became rotten, and ſo unfit to hold new Wine.

noiſe, 24. He ſaid unto them, Give place, for the [g] maid is not dead, but ſleepeth. And they laughed him to ſcorn. 25. But when the people were put forth, he went in, and took her by the hand, and the maid aroſe. 26. And * the fame hereof [Or, *this fame*] went abroad into all that land. 27. ¶ And when Jeſus departed thence, two blind men followed him, crying, and ſaying, Thou ſon of David, have mercy on us. 28. And when he was come into the houſe, the blind men came to him: and Jeſus ſaith unto them, [h] Believe ye that I am able to do this? They ſaid unto him, Yea, Lord. 29. Then touched he their eyes, ſaying, According to your faith, be it unto you. 30. And their eyes were opened, and Jeſus ſtraitly charged them, ſaying, [i] See that no man know it. 31. But they, when they were departed, [k] ſpread abroad his fame in all that country. 32. ¶ As they went out, behold, they brought to him a [l] dumb man poſſeſſed with a devil. 33. And when the devil was caſt out, the dumb ſpake: and the multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael. 34. But the phariſees ſaid, He caſteth out the [m] devils through the prince of the devils.

E

ſpake of Joſiah in their Lamentations to this day.—

[g] † Act. 20. 10. And Paul went down, and fell on him, and embracing him, ſaid, Trouble not your ſelves, for *Life* is in him.

[h] Mat. 13. 58. He did not many mighty Works there, *becauſe* of their *unbelief*.

[i] † See the Note on Mat. 8. 4.

[k] † Mar. 7. 36. And he charged them that they ſhould tell no man: but the *more* he *charged* them, ſo much the *more* a great deal they *publiſhed* it.

[l] † See Mat. 12. 22. Then was brought unto him one poſſeſſed with a devil, blind and *dumb*, and he healed him, inſomuch that the blind and *dumb* both ſpake and ſaw. * Luk. 11. 14. And he was caſting out a Devil, and it was *dumb*. And it came to paſs, when the Devil was gone out, the *dumb* ſpake; and the people wondered.

[m] * Mat. 12. 24. When the Phariſees heard it, they ſaid, This *fellow* doth not caſt out *Devils*, but by Beelzebub the *prince* of the *Devils*. * Mar. 3. 22. And the Scribes which came down from Jeruſalem, ſaid, he hath *Beelzebub*, and by the *prince* of the *Devils* caſteth he out Devils. * Luk. 11. 15. And ſome of them ſaid, He caſteth out *Devils* through *Beelzebub* the *chief* of the *Devils*. Joh. 7. 20. —Thou *haſt* a *Devil*? who goeth about to kill thee? Joh. 8. 48, 52. —Say we not well that thou art a Samaritan, and *haſt* a *Devil*. —Now we know that thou *haſt* a *Devil*. Abraham is dead, and the Prophets; and thou ſayeſt, If a man keep my ſaying he ſhall never taſte of death. Joh. 10. 20. —He *hath* a *Devil*, and is mad; why hear ye him? Acts 26. 24. —Feſtus ſaid —Paul, thou art *beſide thy ſelf*: much learning

doth

vils. 35. And Jeſus went about all the Cities and [e] Villages, [f] teaching in their ſynagogues, and preaching the goſpel of the kingdom, and healing every ſickneſs, and every diſeaſe among the people. 36. ¶ But when he ſaw the [g] multitudes, he was moved with compaſſion for them, becauſe they * fainted, [Or, *were tired and lay down*] and were ſcattered abroad, as [h] Sheep having no Shepherd. 37. Then ſaith he unto his diſciples, The [i] harveſt truly *is* plenteous, but the labourers *are* few. 38 [k] Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

CHAP. X.

AND when he had called unto him his [l] twelve diſciples, he gave them power * *againſt* [Or, *over*] unclean ſpirits, to [m] caſt them out, and to heal all manner of ſickneſs

doth *make* the *mad*. Eccleſ. 4. 4. I conſidered all travel, and every *right work*, that for this a man is *envied* of his neighbour.

[e] * Luk. 13. 22. See on Mar. 6. 6.

[f] † Mat. 4. 23. And Jeſus went about all Galilee, teaching, *&c. as in this Verſe.*

[g] * Mar. 6. 34. And Jeſus when he came out, ſaw *much People*, and was moved with *compaſſion* toward them, becauſe they were as Sheep not having a Shepherd: and he began to teach them many things.

[h] * Numb. 27. 17. —That the congregation of the Lord be not *as Sheep* which have no Shepherd. Ezek. 34. 6. My *Sheep* wandred through all the Mountains, and upon every high hill: yea, *my Flock* was ſcattered upon all the face of the earth, and none did ſearch or ſeek after them. † Zech. 10. 2. The Diviners have ſeen a lie, and told falſe dreams; they comfort in vain: therefore they went away as a Flock, they were troubled, becauſe there was no *Shepherd*.

[i] * Luk. 10. 2. The Harveſt truly is great, but *&c. as here.* † Joh. 4. 35. Say not ye there are four Months, and then cometh Harveſt? Behold, I ſay unto you, lift up your eyes and look on the Fields; for they are white already to Harveſt.

[k] ∴ 2 Theſ. 3. 1. Finally, Brethren, *pray for us*, that the word of the Lord may have free courſe and be glorified even as it is with you.

[l] * Mar. 3. 14. And he *ordained twelve*, that they ſhould be with him, and that he might ſend them forth to preach. † Mar. 6. 7. And he calleth unto him the *twelve* and began to ſend them forth by two and two, and gave them *power* over *unclean Spirits*. † Luk. 6. 13. And when it was day, he called unto him his *diſciples*, and of them he choſe *twelve*, whom alſo he named *Apoſtles*. * Luk. 9. 1. Then he called his *twelve diſciples* together, and gave them *power* and authority over all *Devils*, and to cure diſeaſes.

[m] Acts 16. 18. Paul being grieved,

ſickneſs, and all manner of diſeaſe. 2. Now the names of the twelve Apoſtles are theſe; The firſt, Simon, who is [n] called Peter, and Andrew his brother, James *the ſon* of Zebedee, and John his brother. 3. Philip and Bartholomew, Thomas, and Matthew the publican, James *the ſon* of Alpheus, and (6) Lebbeus, whoſe ſirname was Thaddeus, 4. [o] Simon the Canaanite, and Judas [p] Iſcariot, who alſo betrayed him. 5. Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Go not into the way of the [m] Gentiles, and into *any* city of the [r] Samaritans enter ye not. 6. But go rather to the [t] loſt ſheep of the houſe of Iſrael. 7. And as ye go, preach, ſaying, The [s] kingdom of heaven is at hand. 8. Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out Devils: [u] freely ye have

E 2 received,

grieved, turned and ſaid to the Spirit, I *command* thee in the name of Jeſus Chriſt, to come out of her. And he came out the ſame hour.

[n] † Joh. 1. 42. —When Jeſus beheld him, he ſaid, Thou art *Simon* the ſon of Jona: thou ſhalt be called *Cephas*, which is by interpretation, a *Stone*. *Marg.* or, Peter.

[o] ∴ Luk. 6. 15. Simon, called Zelotes. ∴ Acts 1. 13. —Simon Zelotes. —

[p] ∴ Of Kerioth a city, Joſh. 15. 25.

[m] ∴ Mat. 4. 15. —Galilee of the Gentiles.

[r] † 2 King. 17. 24. See on Joh. 4. 9.

[t] † Mat. 15. 24. I am not ſent but unto the *loſt Sheep* of the Houſe of Iſrael. Act. 3. 26. Unto you *firſt*, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from your iniquities. [s] Acts 13. 46. Then Paul and Barnabas waxed bold, and ſaid, it was neceſſary that the word of God ſhould *firſt* have been ſpoken to you: but ſeeing ye put it from you, and judge your ſelves unworthy of everlaſting Life, lo, we turn to the *Gentiles*. Rom. 15. 8. Jeſus Chriſt was a *miniſter* of the *Circumciſion* for the truth of God, to confirm the Promiſes made unto the Fathers.

[s] † Luk. 9. 2. And he ſent them to preach the *kingdom* of God. † Mat. 3. 2. Repent ye: for the *kingdom* of Heaven is at hand. † Mat. 4. 17. From that time Jeſus began to preach, and to ſay, Repent, for the kingdom of heaven is at hand. [t] Luk. 10. 9. Say unto them, The kingdom of God is come nigh unto you.

[u] † Acts 8. 18, 20. And when Simon ſaw that thro' the laying on of the Apoſtles hands, the holy Ghoſt was given, he offered them money, But Peter ſaid unto him, Thy *money periſh* with thee, becauſe thou haſt thought that the *gift of God* may be purchaſed with *money*. Acts 20. 33, 34. I have coveted no

(6) This is St. *Jude*, who wrote the Epiſtle that bears his Name. He was known by three ſeveral Names. Two of which are mentioned here: the other by St. *Luke*, Chap. 6. 16. where he is ſtyled *Judas*, the brother of *James*, as he is likewiſe *Acts* 1. 13. and in the firſt Verſe of his Epiſtle. St. *John*, Chap. 14. 22. calls him *Judas*, but to diſtinguiſh him from the Traytor, he adds, *not Iſcariot*.

received, (7) freely give. 9. [a] * Provide, [Or, *get*] neither

no man's *Silver*, or *Gold*, or *Apparel*. Yea, your ſelves know, that theſe hands have miniſtred to my Neceſſities. 1 Cor. 9. 11, 12, 13, 14. If we have ſown unto you *ſpiritual* things, is it a great thing, if we ſhall *reap* your *carnal* things? If others be partakers of this Power over you, are not we rather? Nevertheleſs I have not uſed this Power. —Do ye not know that they which *miniſter* about holy things, *live* of the *things* of the Temple? and they which wait at the Altar, are partakers with the Altar? *Even* ſo hath the the Lord alſo *ordained*, that they which *preach* the Goſpel, ſhould *live* of the Goſpel. 1 Cor. 15. 10. I laboured *more abundantly* than you all, yet not I, but the Grace of God which was with me. 1 Pet. 5. 2. Feed the Flock of God which is among you, taking the overſight thereof, not by conſtraint but willingly; not for *filthy lucre* but of a ready mind.

[a] ∴ 1 Sam. 9. 7. Then ſaid Saul to his Servant, But behold, if we go, what *ſhall we bring* the man: for the Bread is ſpent in our Veſſels, and there is not a *Preſent* to bring to the man of God. * Mar. 6. 8. [Jeſus] commanded them that they ſhould take *nothing* for their Journey, ſave a Staff only: no Scrip, no Bread, no Money in their Purſes. * Luk. 9. 3. —Take nothing for

(7) That theſe Words reſpect the diſpenſing the *miraculous Gifts* of the Holy Ghoſt, as *curing* the *Sick*, *giving Sight* to the *Blind*, &c. is manifeſt from their being joined with them. This *Power* the Apoſtles were not to make any Advantage of. Thoſe therefore miſtake them, who argue from hence againſt the Clergy's receiving a proper Maintenance. This Senſe of the Words is confirmed by what the Apoſtle tells us, *The Lord hath ordained*, 1 Cor. 9. 14. namely, *That they who preach the Goſpel, ſhould live of the Goſpel.* Should any, when they enter into *holy Orders*, propoſe to themſelves no higher View, than that they may thereby be intituled to a comfortable Maintenance, it may reaſonably be doubted, whether the unworthy and criminal Contracts made by many *Patrons*, have not contributed thereunto. But this is not all: For can their Crime be ſmall, who, being entruſted with the *Patronage* of Churches, make a Profit thereof, by their *vile* Traffick? Did our *pious Anceſtors* build and endow Churches, that *Poſterity* might *ſell* them to thoſe who are to take care of the Souls belonging to them? How many are there who baſely betray this *honourable Truſt*, and for mean Conſiderations, preſent unworthy Clerks to ſome of the beſt Livings, and the greateſt Cures? Not that it is excuſable to do it to the leaſt. If the *Buyer* is perjured, [See the *fortieth Canon*] the *Seller* cannot be innocent. How can ſuch Patrons free themſelves from the *Guilt* contracted by the *Negligence* and *ill Behaviour* of thoſe they preſent? Did they uſe ſuch Diligence to find out *fit Perſons*, as they uſe in what they believe to be of Moment to themſelves, they might hope to be free from the Guilt of thoſe they preſent, ſhould they prove unworthy! But what they can hope, who have baſely betrayed one of the *greateſt Truſts*, I ſee not. Does God threaten that he will require the *Blood* of his People at the *Watchman*'s Hand, becauſe he did not warn them? And can they think to eſcape, who *carelеſsly*, or *negligently*, or out

of

ther gold, nor ſilver, nor [b] braſs in your Purſes: 10. Nor ſcrip for your journey, neither two coats, neither ſhoes, nor yet * ſtaves: (8) [Gr, *a ſtaff*] (for the [c] Workman is worthy of his meat.) 11. And into whatſoever [d] city or town ye ſhall enter, enquire who in it is worthy,

for your Journey, neither Staves, nor Scrip, neither Bread, neither Money; neither have two coats a piece. †Luk. 10. 4. Carry neither Purſe, nor Scrip, nor Shoes. *Luk. 22. 35. And he ſaid unto them, When I ſent you without Purſe, and Scrip, and Shoes, lacked ye any thing? And they ſaid nothing.

[b] Mar. 6. 8. The Words under Ver. 9.

[c] * Luk. 10. 7. In the ſame houſe remain *eating* and *drinking* ſuch things as they give; for the *Labourer* is *worthy* of his hire. Lev. 19. 13. The *Wages* of him that is *hired*, ſhall not *abide* with thee all Night until the Morning. Deut. 24. 14. Thou ſhalt not *oppreſs* an *hired* Servant that is *poor* and *needy*.— † 1 Cor. 9. 7. Who goeth a Warfare any time at his own *Charges*? Who planteth a Vineyard, and *eateth* not of the Fruit thereof? Or who feedeth a Flock, and eateth not of the Milk of the Flock? Gal. 6. 6. Let him that is *taught* in the Word, *communicate* to him that teacheth in all good things. * 1 Tim. 5. 17, 18. Let the Elders that Rule well, be counted worthy of double honour, eſpecially they who *labour* in *Word* and *Doctrine*. For the Scripture ſaith, thou ſhalt not muzzle the Ox that treadeth out the Corn: And, the *Labourer* is *worthy* of his *reward*.

[d] * Luk. 10. 8. And into whatſoever City ye enter, and they receive you, eat ſuch things as are ſet before you.

of *Affection*, or through *Covetouſneſs*, put in ſuch Watchmen, as either cannot, or will not give Warning? Was our Lord moved with Compaſſion, when he ſaw the Multitude, becauſe they were as Sheep not having a Shepherd? Mar. 6. 34. And will he not execute Vengeance on thoſe who have it in their Power to place ſufficient Shepherds over them, but ſuffer themſelves to be prevailed with, either by the *Love* of *Money*, or other *corrupt Conſiderations*, to preſent thoſe who are immoral, or inſufficient? The *Laws* of *Men* may be *evaded*, but God cannot be *deceived*, and he will not be *mocked*. I confeſs this is a Digreſſion; but the Conſideration of the *vaſt Miſchief* that Religion, Learning, and the immortal Souls of Men, daily receive by ſuch *unworthy* and *covetous Practices*, which are ſufficient to provoke God to *blaſt* the *Eſtates* and *Fortunes* of the Guilty, will excuſe it.

(8) In the Account St. *Mark* gives of this Miſſion, Chap. 6. 8, 9. the Apoſtles are allowed to take a Staff, and to be Shod with Sandals, which ſeems inconſiſtent with the Relation here. But the Meaning there may be, they might take the Shoes already on their Feet, here they are forbidden to take any more. There they are allowed to take the Staves they had in their Hand to walk with, here they are forbidden to take them for their Defence. They were to provide neither Money, nor Victuals, nor change of Apparel, to carry with them, but to caſt themſelves on his Providence.

thy, and there abide till ye go thence. 12. And when ye come into an houſe, ſalute it. 13. And if the [c] houſe be worthy, let your peace come upon it: but if it be [f] not worthy, let your [g] peace return to you. 14. And whoſoever ſhall [h] not receive you, nor hear your words, when you depart out of that houſe or city, [i] ſhake off the duſt of your feet. 15. Verily I ſay unto you, It ſhall be [k] more tolerable for the land of Sodom and Gomorrha, in the day of Judgment, than for that city. 16. Behold I ſend you forth [l] as ſheep in the midſt of wolves: be ye therefore [m] wiſe as ſerpents, and [n] * harmleſs [Or *ſimple*] as doves. 17. But beware of men, for they will [o] deliver

[c] ∴ Luk. 10. 5. Into whatſoever Houſe ye enter, firſt ſay, Peace be to this Houſe.

[f] Acts 13. 46. It was neceſſary that the word of God ſhould firſt have been ſpoken to you; but ſeeing you put it from you, and judge your ſelves *unworthy* of everlaſting Life; lo, we turn to the Gentiles.

[g] ∴ Pſ. 35. 13. —My Prayer returned into mine own boſom.

[h] * Mar. 6. 11. Whoſoever ſhall *not receive* you, nor hear you, when ye depart thence, *ſhake off the duſt* under your Feet, for a teſtimony againſt them. Verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrha in the Day of Judgment, than for that City. † Luk. 9. 5. Whoſoever will *not receive* you, when ye go out of that City, *ſhake off* the very *duſt* from your feet for a teſtimony againſt them. † Luk. 10. 11. Even the *very duſt* of your *City* which cleaveth on us, we do wipe off againſt you: notwithſtanding, be ye ſure of this, that the kingdom of God is come nigh unto you.

[i] † Neh. 5. 13. Alſo I *ſhook* my lap, and ſaid, ſo God *ſhake* out every man from his Houſe, that performeth not this Promiſe: even thus be he *ſhaken* out and emptied. ∴ 2 Sam. 1 : 16. David ſaid unto him, thy *Blood* be upon *thy Head*: for thy Mouth hath teſtified againſt thee, ſaying, I have ſlain the Lord's anointed. * Acts 13. 51. But they *ſhook* off the Duſt of their Feet againſt them. † Acts 18. 6. And when they [*Jews*] oppoſed themſelves, and blaſphemed, he [*Paul*] *ſhook* his raiment, and ſaid unto them, Your *Blood* be upon your own Heads; I am clean from henceforth we turn to the Gentiles. Acts 20. 26. I take you to *record* this day, that I am *pure* from the *Blood* of all men.

[k] † Mat. 11. 22, 24. It ſhall be more tolerable for Tyre and Sidon at the day of judgment, than for you. It ſhall be more tolerable for the land of Sodom in the day of Judgment, than for thee. Lam. 4. 6. The puniſhment of the Iniquity of the Daughter of my People, is greater than the puniſhment of the ſin of Sodom, that was overthrown in a Moment.

[l] * Luk. 10. 3. —Behold, I ſend you forth as *Lambs* among Wolves.

[m] † Rom. 16. 19. —I would have you *wiſe* unto that which is good, and *ſimple* concerning evil. Col. 4. 5. Walk in *Wiſdom* toward them that are without. Eph. 5. 15. See then that ye *walk circumſpectly*, not as fools, but as *wiſe*.

[n] ∴ 1 Cor. 14. 20. Brethren, be not Children in Underſtanding howbeit, in *Malice* be ye Children, but in *Underſtanding* be Men.

[o] deliver you up to the councils, and they will [p] ſcourge you in their (9) Synagogues. 18. And ye ſhall be brought before [q] governours and kings for my ſake, for a teſtimony againſt them and the Gentiles. 19. But when they deliver you up, [r] take no thought how or what ye ſhall ſpeak, for it ſhall be [s] given you in that ſame hour what ye ſhall ſpeak. 20. For it is [s] not ye that ſpeak, but the ſpirit of your Father which ſpeaketh in you. 21. And the [u] brother ſhall deliver up the brother to death, and the father the child: and the children ſhall riſe up againſt *their* parents, and cauſe them to be put to death.

E 4 22. And

[o] † Mar. 13. 9. † Luk. 21. 12. See on Mat. 24. 9.

[p] † Acts 5. 40. —When they had called the Apoſtles, and beaten them, they commanded that they ſhould not ſpeak in the Name of Jeſus, and let them go.

[q] † Act. 12. 1. —Herod the *King* ſtretched forth his Hands to *vex* certain of the *Church*. † Act. 25. 23. —When *Agrippa* was come, and *Bernice*, with great Pomp, and was entred into the Place of Hearing, with the chief *Captains*, and *principal Men* of the City, at *Feſtus*'s Commandment, *Paul* was brought forth.

[r] * Mar. 13. 11. But when they ſhall lead you and deliver you up, take *no thought* before hand what ye ſhall ſpeak, neither do ye *premeditate*: but whatſoever ſhall be *given* you in that Hour, that ſpeak ye: for it is not ye that ſpeak, but the Holy Ghoſt. * Luk. 12. 11. And when they bring you unto the Synagogues, and unto Magiſtrates, and Powers, take ye *no thought* how or what thing ye ſhall *anſwer*. † Luk. 21. 14. *Settle* it therefore in your Hearts, *not* to *meditate before*, what ye ſhall *anſwer*.

[s] † Ex. 4. 12. Now therefore go, and I *will* be *with* thy *Mouth*, and *teach* thee what thou ſhalt ſay.

[s] ∴ 2 Tim. 4. 17. Notwithſtanding, the *Lord ſtood* with me and *ſtrengthned* me, that by me the preaching might be fully known, and that all the Gentiles might hear: and I was *delivered* out of the *Mouth* of the Lion. Act. 4. 8. Peter *filled* with the *holy Ghoſt*, ſaid unto them, Ye Rulers of the People.— Acts 6. 10. They were not *able* to *reſiſt* the Wiſdom and the *Spirit* by which he ſpake.

[u] Jer. 9. 4. Take ye *heed* every one of his *Neighbour*, and truſt ye not in any brother: for every *brother* will utterly ſupplant, and every *neighbour* will walk with *ſlanders*. † Mich. 7. 6. The *Son* diſhonoureth the *Father*, the Daughter riſeth up againſt her Mother, the Daughter in Law againſt her Mother in Law; a Man's *Enemies* are the Men of his *own Houſe*. * Luk. 21. 16. And ye ſhall be betrayed both by Parents, and *Brethren*, and Kinsfolks, and Friends; and ſome of you they ſhall cauſe to be put to Death.

(9) The Word *Synagogue*, ſignifies not only a Place of publick Worſhip, but likewiſe any other publick Place where People meet together; as a Court of Judicature, *&c.*

22. And ye ſhall be [a] hated of all men for my names ſake: but he that [b] endureth to the end, ſhall be ſaved. 23. But when they [c] perſecute you in this city, flee ye into another; for verily I ſay unto you, Ye ſhall not * have gone over [Or, *end*, or, *finiſh*] the cities of Iſrael, [d] till the ſon of man be come. 24. The [e] diſciple is not above *his* maſter, nor the ſervant above his lord. 25. It is enough for the diſciple that he be as his maſter, and the ſervant as his lord: if they have [f] called the maſter of the houſe * Beelzebub, [Gr. *Beelzebul*,] how much more *ſhall they call* them of his houſhold? 26. [g] Fear them

[a] † Luk. 21. 17.

[b] † Mat. 24. 13. * Mar. 13. 13. Rev. 2. 7. To him that *overcometh*, will I give to eat of the Tree of Life which is in the midſt of the Paradiſe of God.

[c] † Mat. 2. 13. —The Angel of the Lord appeareth to Joſeph in a Dream, ſaying, Ariſe, and take the young Child, and his Mother, and *flee* into *Egypt*, and be thou there until I bring thee Word: for Herod will ſeek the young Child to deſtroy him. † Mat. 4. 12. Now when Jeſus heard that John was caſt into Priſon, he *departed* into Galilee. † Mat. 12. 15. When Jeſus knew it, he *withdrew* himſelf from thence. Mar. 3. 7. Jeſus *withdrew* himſelf with his Diſciples. † Acts. 8. 1. —There was a great *Perſecution* againſt the *Church* which was at Jeruſalem; and they were all *ſcattered* abroad throughout the Regions of Judea, except the Apoſtles. † Acts 9. 25. Then the Diſciples took him by Night, and let *him down* by the Wall in a Basket. † Acts 14. 6. They were ware of it, and *fled* unto Lyſtra and Derbe, Cities of Lycaonia, and unto the Region that lieth round about. Acts 17. 14. Immediately the Brethren *ſent away* Paul, to go as it were to the Sea.—

[d] † Mat. 16. 28. Verily I ſay unto you, there be ſome ſtanding here, which ſhall not taſt of Death, *till* they ſee the *Son* of *Man* coming in his Kingdom.

[e] * Joh. 13. 16. † Joh. 15. 20. See on Luk. 6. 40.

[f] † Mat. 12. 24. The Phariſees —ſaid, This fellow doth not caſt out Devils, but by Beelzebub the Prince of the Devils. † Mar. 3. 22. —Scribes—ſaid, He hath Beelzebub, and by the Prince of the Devils caſteth he out Devils. † Luk. 11. 15. Some of them ſaid, He caſteth out Devils through Beelzebub, the chief of the Devils. † Joh. 8. 48. Then anſwered the Jews, and ſaid unto him, ſay we not well that thou art a Samaritan, and *haſt* a *Devil*?

[g] Prov. 29. 25. The *fear* of man bringeth a Snare, but whoſo putteth his truſt in the Lord ſhall be ſafe. Jer. 1. 8. Be not *afraid* of their Faces; for I am with thee to deliver thee, ſaith the Lord. Dan. 3. 16. Shadrach, Meſhach, and Abednego, anſwered and ſaid, O Nebuchadnezzar, we are not *careful* to anſwer thee in this Matter. Acts 4. 19. Peter and John anſwered and ſaid unto them, Whether it be *right* in the ſight of God, to *hearken* unto you *more* than unto God, judge ye. 1 Pet. 3. 14. If ye ſuffer for Righteouſneſs ſake, happy are ye: And be not *afraid* of their terror, neither be troubled.

them not therefore: for there is [h] nothing covered, that shall not be revealed; and hid, that shall not be known. 27. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops. 28. And [i] fear not them which kill the body, but are not able to kill the soul: but [k] rather fear him which is able to destroy both soul and body in hell. 29. Are not two sparrows sold for a (1) farthing? and one of them shall not fall on the ground without your Father. 30. But the very [l] hairs of your head are all numbered. 31. Fear ye not therefore, ye are of [m] more value than many sparrows. 32. Whosoever therefore shall confess

[h] * See on Luk. 12. 2.

[i] * Luk. 12. 4 I say unto you, my Friends, *be not afraid* of them that kill the Body, and after that have no more that they can do.

[k] Psal. 2. 11. Serve the Lord with *fear*, and rejoice with trembling. Prov. 23. 17. Let not thine Heart envy Sinners: but be thou in the *fear* of the Lord all the Day long. Isa. 8. 12, 13. Neither *fear* ye their fear, nor be *afraid*. Sanctifie the Lord of Hosts himself, and let him be your fear, and let him be your dread. Isa. 51. 7, 8. Hearken unto me, ye that know righteousness, the People in whose Heart is my Law, *fear ye not* the Reproach of Men, neither be ye afraid of their Revilings. For the moth shall eat them up like a Garment, and the worm shall eat them like Wool: but my righteousness shall be for ever, and my Salvation from generation to generation. Wisd. 16. 13, 14. Thou hast *Power* of life and death, thou *leadest* to the gates of Hell, and bringest up again. A Man indeed killeth through his malice, and the Spirit when it is gone forth returneth not, *&c.*

[l] † 1 Sam. 14. 45. —As the Lord liveth, there shall not one *Hair* of his [*Jonathan's*] Head fall to the ground. * 2 Sam. 14. 11. As the Lord liveth, there shall not one *Hair* of thy son fall to the earth. 1 King. 1. 52. And Solomon said, if he will shew himself a worthy Man, there shall not an *Hair* of him [*Adonijah*] fall to the earth: but if Wickedness be found in him he shall die. † Luk. 21. 18. There shall not an *Hair* of your Head perish. Luk. 12. 7. Even the *very Hairs* of your *Head* are all numbered. * Acts 27. 34. There shall not an *Hair* fall from the Head of any of you. *

[m] Mat. 6. 26. Behold the Fowls of the Air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye *much better* than they? 1 Cor. 9. 9. Doth God take care for Oxen? Psal. 8. 5. Thou hast made him a *little lower* than the *Angels*, and hast crowned him with Glory and Honour.

(1) ‡ It is in value, Half-peny farthing in the Original, as being the tenth Part of the Roman Peny. See on Mat. 18. 28.

[n] confeſs me [o] before men, him will [p] I confeſs alſo before my Father which is in heaven. 33. But whoſoever ſhall [q] deny me before men, him will I alſo deny before my Father which is in heaven. 34. Think (2) not that I am

[n] * Luk. 12. 8. Whoſoever ſhall confeſs me before men, him ſhall the Son of Man alſo confeſs before the Angels of God. † Rom. 10. 9, 10. If thou ſhalt *confeſs* with thy mouth the Lord Jeſus, and ſhalt believe in thine Heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the Heart man believeth unto Righteouſneſs, and with the Mouth *confeſſion* is made unto Salvation.

[o] Pſal. 119. 46. I will ſpeak of thy Teſtimonies alſo *before* Kings, and will not be aſhamed. Acts 4. 19. *The Words under* Ver. 25.

[p] † Rev. 3. 5. He that *overcometh*, the ſame ſhall be clothed in white Raiment, and I will not blot out his Name out of the book of Life; but I will *confeſs* his Name *before* my Father, and *before* his Angels.

[q] * Mar. 8. 38. Whoſoever ſhall be *aſhamed* of me, and of my Words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be *aſhamed* when he cometh in the glory of his Father, with the holy Angels. * Luk. 9. 26. Whoſoever ſhall be *aſhamed* of me, and of my Words, of him ſhall the Son of man be aſhamed, when he ſhall come in his own Glory, and in his Father's, and of the Holy Angels. † 2 Tim. 1. 8. Be not thou *aſhamed* of the Teſtimony of the Lord, nor of me his Priſoner: but be thou partaker of the Afflictions of the Goſpel, according to the Power of God. † See Rom. 1. 16. I am not *aſhamed* of the Goſpel of Chriſt: for it is the Power of God unto Salvation to every one that believeth. * 2 Tim. 2. 12. If we ſuffer, we ſhall alſo reign with him; if we *deny* him, he alſo will deny us. 1 Joh. 2. 23. Whoſoever *denieth* the Son, the ſame hath not the Father.

(2) Theſe Words ſound harſh in the Ears of ſome Chriſtians, and therefore it may be proper to explain them. Dr. *Lightfoot* ſuppoſes them to refer to the Land of *Judea*; if ſo, our Lord may be properly ſaid to come not to give that *Peace* to the Inhabitants thereof, which they expected at the Appearance of the *Meſſiah*, but a *Sword*, to deſtroy them for their rejecting him, againſt the cleareſt Evidence, and refuſing to hearken to the divine Inſtructions he gave them. And what terrible Deſolations came upon the *Jews* after they had put our Lord to Death, both from their Enemies, and from their Diſcords among themſelves, may be ſeen in *Joſephus*'s Hiſtory of the Wars of the *Jews*. Or,

We may underſtand the Words in a more general Senſe, and then the Meaning of them will be, that notwithſtanding one great Deſign of our Lord's Coming, and of his Goſpel, was, and is, to promote *univerſal Love* and *Peace* among Men, yet through the inveterate Malice of the Devil, and the mighty Corruption of Men, it would occaſion much Diſcord and Strife in the World, and that even between very near Relations, ſome endeavouring to reclaim Men from their Sins, and to bring them to be ſincere Subjects and Members of Chriſt's Kingdom; others, on the contrary,

am come to ſend [a] peace on earth: I came not to ſend peace, but a ſword. 35. For I am come to ſet a man at variance [b] againſt his Father, and the daughter againſt her mother, and the daughter in law againſt her mother in law. 36. And a [c] man's foes *ſhall be* they of his own houſhold. 37. He that [d] loveth father or mother more than me, is not worthy of me: and he that loveth ſon or daughter more than me, is not worthy of me. 38. And he that taketh not [e] his croſs, and followeth after me, is not worthy of me. 39. He that [f] findeth his life ſhall loſe it: and he that loſeth his life for my ſake, ſhall find it. 40. ¶ He that [g] receiveth you, receiveth me;

[a] * Luk. 12. 49, 51. I am come to ſend Fire on earth, and what will I, if it be already kindled? Suppoſe ye that I am come to give *Peace* on Earth? I tell you, nay; but rather Diviſion. Joh. 7. 40, 41. *Many* of the People when they heard this ſaying, ſaid, Of a Truth this *is that* Prophet. Others ſaid, *This is* the Chriſt. But ſome ſaid, *Shall Chriſt* come out of Galilee? Acts 13. 45. When the Jews ſaw the Multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by *Paul*, *contradicting* and blaſpheming. Acts 28. 24. Some believed the things which were ſpoken, and ſome believed not.

[b] * Mich. 7. 6. The Words under the 21ſt verſe.

[c] † Pſal. 41. 9. Yea, mine own *familiar Friend* in whom I truſted, which did *eat* of my *Bread*, hath lift up his Heel againſt me. † Pſal. 55. 13. But it was thou, a Man, mine equal, my guide, and mine acquaintance. Mich. 7. 6. *The Words under* Ver. 21. † Joh. 13. 18. I ſpeak not of you all; I know whom I have choſen: but that the Scripture may be fulfilled, He that *eateth Bread* with me, hath *lift up* his *Heel* againſt me.

[d] * Luk. 14. 26. If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his own Life alſo, he cannot be my Diſciple.

[e] * Mar. 8. 34. * Luk. 9. 23. † Luk. 14. 27. See on Mat. 16. 34.

[f] † Luk. 17. 33. Whoſoever ſhall ſeek to ſave his Life, ſhall loſe it: and whoſoever ſhall loſe his Life, ſhall preſerve it. * Joh. 12. 25. He that loveth his Life, ſhall loſe it, and he that hateth his Life in this World, ſhall *keep it* unto Life eternal.

[g] † Mat. 18. 5. Whoſo ſhall *receive* one ſuch little Child in my Name, receiveth me. * Luk. 10. 16. He that *heareth* you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth

ry, as ſtrenuouſly endeavouring to promote the Kingdom of Satan, whence Wars, Perſecutions, and many Calamities would ariſe, and cauſe the Death of many. What Diſputes and Diviſions were in the Time of our Lord and his Apoſtles, ſee the references on theſe Verſes, and on Joh. 7. 12.

me; and he that receiveth me, receiveth him that ſent me. 41. He that (1) receiveth [h] a prophet in the name of a prophet, ſhall receive a [i] prophets reward; and he that receiveth a righteous man, in the name of a righteous man, ſhall receive a [k] righteous mans reward. 42. And whoſoever ſhall [l] give to drink unto one of thoſe little ones, a cup of cold water only, in the name of a diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.

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eth me, deſpiſeth him that ſent me. *Joh. 13. 20. Verily, verily, I ſay unto you, he that *receiveth* whomſoever I ſend, *receiveth* me: and he that *receiveth* me, *receiveth* him that ſent me. 2 Cor. 5. 20. We are *Ambaſſadors* for Chriſt, as though God did beſeech you by us: we pray you in *Chriſt*'s ſtead, be ye reconciled to God. ∴ Gal. 4. 14. And my temptation which was in my Fleſh, ye deſpiſed not, nor rejected; but *received* me as an Angel of God, even as Chriſt Jeſus,

[h] † 1 King. 17. 10. So he aroſe and went to Zarephath, and when he came to the Gate of the City, behold, the Widow Woman was there gathering of ſticks: and he called to her and ſaid, Fetch me, I pray thee, a little Water in a Veſſel, that I may drink. † 1 King 18. 4. It was ſo, when Jezebel cut off the Prophets of the Lord, that *Obadiah* took an *hundred Prophets*, and hid them by fifty in a Cave, and fed them with Bread and Water. † 2 King. 4. 8. And it fell on a Day, that Eliſha paſſed to Shunem, where was a great Woman; and ſhe conſtrained him to eat Bread. And ſo it was, that as oft as he paſſed by, he turned in thither to eat Bread.

[i] Gen. 20. 7. —He is a Prophet, and he ſhall pray for thee.

[k] Jam. 5. 16. The effectual fervent *Prayer* of a *righteous* man availeth much.

[l] ∴ Mat. 18. 5, 6. Whoſo ſhall *receive* one ſuch little Child in my Name, *receiveth* me. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a Millſtone were hanged about his Neck, and that he were drowned in the depth of the Sea. † Mat 25. 40. And the King ſhall anſwer and ſay unto them, verily I ſay unto you, In as much as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me. * Mar. 9. 41. Whoſoever ſhall *give* you a Cup of Water to drink, in my Name, becauſe ye *belong* to *Chriſt*, verily I ſay unto you, he ſhall not loſe his reward. 2 Cor. 9. 10. Now he that miniſtreth Seed to the Sower, both miniſter Bread for your Food, and multiply your Seed ſown, and increaſe the Fruits of your righteouſneſs. † Heb. 6. 10. God is not unrighteous to forget your *work* and *labour* of *Love*, which ye have ſhewed toward his Name, in that ye have *miniſtred* to the Saints, and do miniſter.

(1) To receive a Prophet or Teacher, implies, the hearkening to, and obeying the wiſe and wholſome Inſtructions given by him, and the giving Entertainment, and ſhewing Kindneſs to his Perſon for the *ſake* of *his*

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AND it came to paſs when Jeſus had made an end of commanding his twelve diſciples, he departed thence to teach and to preach in their cities. 2. Now when [a] John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, 3. And ſaid unto him, Art thou he that [b] ſhould come, or do we look for another? 4. Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and [c] ſee: 5. The [d] Blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the [e] poor have the goſpel preached to them. 6. And

[a] * Luk 7. 18. And the Diſciples of *John* ſhewed him of all theſe things.

[b] Iſa. 35. 4. Behold, your God *ſhall* come with Vengeance, even God with a Recompence, he *will come* and ſave you. Joh. 6. 14. This is of a Truth, that Prophet that *ſhould come* into the World.

[c] Joh. 5. 36. I have a greater Witneſs than that of John: for the *Works* which the Father hath given me to finiſh, the ſame *Works* that I do, bear witneſs of me, that the Father hath ſent me. Joh. 10. 37, 38. If I do not the *Works* of my Father, believe me not. But if I do, though ye believe not me, believe the *Works*: that ye may know and believe that the Father is in me, and I in him. Joh. 14. 11. Believe me that I am in the Father, and the Father in me, or elſe believe me for the *very Works* ſake.

[d] † Iſa. 29. 18. In that day, ſhall the *Deaf* hear the Words of the Book, and the Eyes of the *Blind* ſhall ſee out of Obſcurity, and out of Darkneſs. * Iſa. 35. 5, 6. Then the Eyes of the *Blind* ſhall be opened, and the Ears of the *Deaf* ſhall be unſtopped. Then ſhall the *Lame* Man leap as an Hart, and the Tongue of the *Dumb* ſing.

[e] ∴ Pſal. 22. 26. The *Meek* ſhall eat and be ſatisfied: they ſhall praiſe the Lord that ſeek him; your Heart ſhall live for ever. * Iſa. 61. 1. The Spirit of the Lord is upon me, becauſe the Lord hath anointed me to preach good Tidings unto the *Meek*, he hath ſent me to bind up the broken-hearted. Iſa. 66. 2. —To this Man will I look,

his Office. He that receiveth a Prophet, not becauſe he is his Kinſman, or his Friend, nor becauſe he is of the ſame Side or Party, but *meerly* becauſe he is a *Prophet*, that is, on the Account of his *Office*, and the Relation he bears to God, *he ſhall receive a Prophet's Reward*; that is, the Reward a Prophet has to give, an intereſt in his Prayers; or, which I rather think, he ſhall partake of that peculiar Reward, which God will hereafter beſtow on a Prophet; for that there are different Degrees of Glory in the World to come, is plainly the Doctrine of the New-Teſtament.

And bleſſed is he whoſoever ſhall not be [a] offended in me. 7. ¶ And as they departed, Jeſus began to ſay unto the [b] multitudes concerning John, What went ye out into the Wilderneſs to ſee? A [c] reed ſhaken with the wind. 8. But what went ye out for to ſee? A man clothed in ſoft raiment? behold, they that wear ſoft clothing are in kings houſes. 9. But what went ye out for to ſee? A [d] prophet? yea, I ſay unto you, and [e] more than a prophet. 10. For this is he of whom it was written, Behold, [f] I ſend my meſſenger before thy face, which ſhall prepare thy way before thee. 11. Verily I ſay unto you, Among them that are born of women, there hath not riſen a [g] greater than John the Baptiſt: notwithſtanding he that is leaſt in the kingdom of heaven is greater than he. 12. And from the days of John the Baptiſt until now the kingdom of heaven ſuffereth violence, and the violent take it by force. 13. For all the prophets and the law propheſied until John. 14. And if ye will receive it, this is Elias, which was for to come. 15. He that hath ears to hear, let him hear. 16. But whereunto ſhall I liken this generation? It is like unto children ſitting in the markets, and calling unto their fellows, 17. And ſaying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18. For John came neither eating nor drinking, and they ſay, He hath a devil. 19. The Son of man came eating and drinking, and they ſay, Behold a man gluttonous, and a wine-bibber, a friend of publicans and ſinners. But wiſdom is juſtified of her children. 20. Then began he to upbraid the cities wherein moſt of his mighty works were done, becauſe they repented not: 21. Woe unto thee, Chorazin! woe unto thee, Bethſaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would a long time ago have repented, ſitting in ſackcloth and aſhes. 22. But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23. And thou, Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24. But I ſay unto you, That it ſhall be more tolerable for the land of Sodom in the day of judgment, than for thee. 25. At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid these things from the wiſe and prudent, and haſt revealed them unto babes. 26. Even ſo, Father: for ſo it ſeemed good in thy ſight. 27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, ſave the Son, and he to whom the Son will reveal him. 28. Come unto me, all ye that labour and are heavy laden, and I will give you reſt. 29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls. 30. For my yoke is eaſy, and my burden is light.

look, even to him that is *poor*, and of a contrite Spirit, and trembleth at my Word. † Luk. 4. 18. The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the *Poor*. ∴ Jam. 2. 5. Hearken, my beloved Brethren, hath not God choſen the *Poor* of this World, rich in Faith, and Heirs of the Kingdom, which he hath promiſed to them that love him?

[a] † 1 Cor. 1. 23. We preach Chriſt crucified, unto the Jews a *ſtumbling-block*, and unto the Greeks *fooliſhneſs*. † Gal. 5. 11. And I, Brethren, if I yet preach Circumciſion, why do I yet ſuffer Perſecution? then is the *Offence* of the Croſs ceaſed. 1 Pet. 2. 7, 8. Unto you therefore who believe, he is precious; but unto them which be Diſobedient, the Stone which the Builders *diſallowed*, the ſame is made the Head of the Corner, and a Stone of *Stumbling*, and a Rock of Offence.—

[b] † Luk. 7. 24. And when the Meſſengers of John were departed, he began to ſpeak unto the *People* concerning John, What went ye out into the Wilderneſs for to ſee? A Reed ſhaken with the Wind? Joh. 5. 35. He was a burning and a ſhining Light: and ye were willing for a ſeaſon to rejoice in that Light.

[c] ∴ Eph. 4. 14. That we henceforth be no more Children, *toſſed to* and *fro*, and *carried about* with every wind of Doctrine, by the ſleight of Men, and cunning craftineſs, whereby they lie in wait to deceive.

[d] Mat. 14. 5. They counted him as a *Prophet*. Mat. 21. 26. All hold John as a *Prophet*. Luk. 1. 76. Thou Child ſhalt be called the *Prophet* of the higheſt. † Luk. 20. 6. If we ſay of Men, all the People will Stone us; for they be perſuaded, that John was a *Prophet*.

[e] ∴ Luk. 7. 26. *Much more* than a Prophet.

[f] * Mal. 3. 1. Behold, I *will ſend* my *Meſſenger*, and he ſhall prepare the way before me. † Mar. 1. 2. As it is written in the Prophets, behold, *I ſend* my *Meſſenger* before thy face, which ſhall prepare thy way before thee. † Luk. 7. 27. This is he of whom it is written, behold, I *ſend* my *Meſſenger* before thy face, which ſhall prepare thy way before thee.

[g] Luk. 1. 15. He ſhall be great in the ſight of the Lord, and ſhall drink neither Wine nor ſtrong drink;

notwithſtanding, he that is leaſt in the kingdom of heaven, is greater than he. 12. And from the [a] days of John the Baptiſt, until now, the kingdom of heaven * ſuffereth violence, and the violent [b] take it by force. [Or, *is gotten by force, and they that thruſt men*]. 13. For all the [c] prophets, and the law propheſied until John. 14. And if ye will receive *it*, (1) this is [d] Elias which was for to come. 15. He that hath (2) ears to hear, let him hear. 16. ¶ But whereunto ſhall I [e] liken this generation?

drink; and he ſhall be filled with the Holy Ghoſt even from his Mo-Womb.

[a] * Luk. 16. 16. The Law and the Prophets were *until John*: ſince that time the kingdom of God is preached, and every Man preſſeth into it.

[b] Luk. 1. 16, 17. Many of the Children of Iſrael ſhall he turn to the Lord their God. And he ſhall go before him in the Spirit and Power of Elias, to turn the Hearts of the Fathers to the Children, and the *Diſobedient* to the *Wiſdom* of the Juſt, to *make ready* a People prepared for the Lord. Luk. 7. 29. All the People that heard him, and the Publicans *juſtified* God, being baptized with the Baptiſm of John. See the Note on Luk. 16. 16.

[c] * Mal. 4. 5, 6. Behold, I will ſend you Elijah the *Prophet*, before the coming of the great and dreadful Day of the Lord. And he ſhall turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers, leſt I come and ſmite the Earth with a Curſe.

[d] Mal. 4. 5. The Words under Ver. 13. Mar. 9. 11. Why ſay the Scribes that *Elias* muſt firſt come. ‖ Mat. 17. 13. Then the Diſciples underſtood that he ſpake unto them of John the Baptiſt. † Luk. 1. 17. The Words under Ver. 13.

[e] * Luk. 7. 31. And the Lord ſaid, whereunto then ſhall I *liken* the Men of this generation?

(1) At firſt Sight here appears to be a great Difficulty. For our Lord affirms that John the Baptiſt was *Elias which was for to come*; but when the Jews asked John, Chap. 1. 21. *Art thou* Elias? *He ſaith, I am not*. For the removing of this Difficulty, it is to be obſerved, that the Jews expected that *Elias* ſhould riſe from the Dead, and appear in his own Perſon. Now St. *John* might well ſay in this Senſe, that he was not *Elias*; but in another Senſe he was *Elias, that is*, he was that Perſon who was Propheſied of in *Malachy*: for he came in the *Spirit and Power of Elias*, Luk. 1. 17. and did prepare the Way for the coming of the *Meſſiah*, baptizing great Numbers of the Jews into the Baptiſm of Repentance, and the Belief of the Meſſiah. See the Note on Luk. 1. 17. Thoſe who would ſee more on this Subject, may conſult the Learned Dr. *Whitby*'s Annotations on this Verſe.

(2) Mat. 13. 9. The ſame Words repeated, but oftenest in the ſingular, Mar. 7. 16. Luk. 8. 8. Rev. 2. 7, 11, 17, 29. And Rev. 3. 6, 13, 22. *To have Ears to hear*, is to have a Mind free from corrupt and ſinful Prejudices, diſpoſed to hear and embrace the Truth, and deſirous to underſtand and practiſe it. It is a *proverbial* Saying.

neration? It is like unto children ſitting in the markets, and calling unto their fellows, 17. And ſaying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented. 18. For John came neither eating nor drinking, and they ſay, He hath a devil. 19. The Son of man came eating and drinking, and they ſay, Behold, a man gluttonous, and a Wine-bibber, a friend of publicans and ſinners: but [a] wiſdom is juſtified of her children. 20. ¶ Then [b] began he to upbraid the cities wherein moſt of his mighty works were done, becauſe they repented not. 21. Wo unto thee, Chorazin, wo unto thee, Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in [c] ſackcloth and aſhes. 22. But I ſay unto you, it ſhall be [d] more tolerable for Tyre and Sidon at the day of judgment, than for you. 23. And thou, Capernaum, which art [e] exalted unto heaven, ſhalt be brought down to hell: for if the mighty Works which have been done in thee, had been done in Sodom, it would have remained until this day. 24. But I ſay unto you, that it ſhall be more tolerable for the land of Sodom, in the day of judgment, than for thee. 25. ¶ (1) At that time Jeſus [f] anſwered and

[a] ∴ Luk. 7. 35. But *Wiſdom* is juſtified of all her Children.

[b] * Luk. 10. 13. Wo unto thee, Chorazin, *&c.* as in Ver. 21.

[c] ∴ Jon. 3. 8. Let Man and Beaſt be covered with *Sackcloth*, and cry mightily unto God: yea, let them turn every one from his evil way, and from the Violence that is in their Hands.

[d] † Mat. 10. 15.

[e] ∴ Iſa. 14. 13. Thou haſt ſaid in thy Heart, I will aſcend into Heaven, I will *exalt* my Throne above the Stars of God: I will ſit alſo upon the Mount of the Congregation, in the ſides of the North. ∴ Lam. 2. 1. How hath the Lord covered the Daughter of Zion with a Cloud in his Anger, and caſt down from Heaven unto the Earth the Beauty of Iſrael?—

[f] * Luk. 10. 21. In that Hour Jeſus *rejoiced* in Spirit, and ſaid I thank thee, *&c.* as here.

(1) The Perſons from whom the great Truths of the Goſpel were hid were the *Wiſe* and *Prudent*, that is, the proud Phariſees, and Teacher among the Jews, who accounted themſelves *Wiſe*, and thought they did not want Inſtruction, and conſequently deſpiſed Chriſt and his Doctrine as not agreeable to their corrupt Inclinations, and miſtaken Opinions.

Our Lord does not thank his Father becauſe he had hid theſe Truth from them; but he gives thanks to him, that, notwithſtanding his juſt Severity

and ſaid, I thank thee, O Father, [a] Lord of heaven and earth, becauſe thou haſt [b] hid theſe things from the [c] wiſe and prudent, and haſt [d] revealed them unto babes. 26. Even ſo, Father, for ſo it [e] ſeemed good in thy ſight. 27. All things are [f] delivered unto me of my Father: and no man [g] knoweth the Son but the Father: neither knoweth any man the Father, ſave the Son, and he to whom-

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[a] Deut. 10. 14. Behold, the Heaven, and the *Heaven* of *Heavens* is the Lords thy God, the Earth alſo, with all that therein is.

[b] † See Pſal. 8. 2. Out of the Mouth of *Babes* and *Sucklings* haſt thou ordained Strength —

[c] Iſa. 29. 14. —The Wiſdom of their *wiſe Men* ſhall periſh, and the Underſtadding of their *prudent Men* ſhall be hid. † 1 Cor. 1. 27. God hath choſen the *fooliſh Things* of the World, to confound the Wiſe; and God hath choſen the *weak Things* of the World, to confound the things which are mighty. † 1 Cor. 2. 8. Which none of the *Princes* of this World knew: for had they known it, they would not have crucified the Lord of Glory. Jam. 2. 5. Hearken, my beloved Brethren, hath not God choſen the *Poor* in this World, *rich* in Faith, and *Heirs* of the Kingdom which he hath promiſed to them that love him?

[d] † Mat. 16. 17. —Bleſſed art thou Simon Barjona: for Fleſh and Blood hath not *revealed it* unto thee, but my Father which is in Heaven.

[e] 1 Cor. 1. 21. After that, in the Wiſdom of God, the World by Wiſdom knew not God, it *pleaſed* God by the fooliſhneſs of Preaching to ſave them that believe.

[f] † Mat. 28. 18. —All Power is *given* unto me in Heaven and in Earth. † Joh. 13. 3. Jeſus knowing that the Father had *given* all things into his Hands.— 1 Cor. 15. 27. He hath *put all things* under his Feet. But when he ſaith all things are put under him, it is manifeſt that he is excepted which did put all things under him. Eph. 1. 22. Hath *put* all things under his Feet, and *gave* him to be the Head over all things to the Church. See on Mat. 28. 18.

[g] † Joh. 1. 18. No Man hath ſeen God at any time; the only begotten Son, which is in the Boſom of the Father, he *hath declared him*. * Joh. 6. 46. Not that any Man *hath ſeen* the Father, ſave he which is of God, he *hath ſeen* the Father. † Joh. 10. 15. As the Father *knoweth* me, even ſo know I the Father.—

Severity to thoſe, who being *wilfully* Blind, had rejected him, he had revealed them unto *Babes*, that is, Perſons of *humble* and *teachable* Tempers. It is undoubtedly an Act of God's meer Mercy that he gives Grace to any; but ſo great is his Love and Goodneſs to fallen Man, that he denies this Grace to none but thoſe who reject the Offer of it, and refuſe to be made better by it. Thus that Text, *Rom.* 6. 17. is to be underſtood. It was not matter of Thankfulneſs, that they had been the Servants of Sin, but it was matter of Praiſe, that they who had once been Servants of Sin, did from the Heart obey that Form of Doctrine delivered to them by the Apoſtle.

whomſoever the Son will reveal *him*. 28. ¶ [a] Come unto me, all ye that labour, and are heavy laden, and I will give you reſt. 29. Take my yoke upon you, and [b] learn of me, for I am [c] meek and [d] lowly in heart: and ye ſhall [e] find reſt unto your ſouls. 30. For my [f] yoke is eaſie, and my burden is light.

CHAP

[a] Joh. 7. 37. —Jeſus ſtood and cried, ſaying, If any Man thirſt, let him come unto me and drink. Joh. 6. 35. Jeſus ſaid unto them, I am the Bread of Life: He that cometh to me ſhall never hunger, and he that *believeth* on me, ſhall never thirſt. Acts 4. 12. Neither is there Salvation *in any other*: for there is none other Name under Heaven given among Men whereby we muſt be ſaved. Iſai. 55. 1. Ho every one that thirſteth, *come* ye to the Waters, and he that hath no Money, come ye, buy and eat, yea, *come* buy Wine and Milk without Money and without Price.

[b] ∴ Joh. 13. 15. I have *given* you an *Example*, that ye ſhould do as I have done to you. ∴ Phil. 2. 5. Let *this Mind* be in you, which was alſo in Chriſt Jeſus. ∴ 1 Pet. 2. 21. —Chriſt alſo ſuffered for us, *leaving* us an *Example*, that ye ſhould follow his Steps. ∴ 1 Joh. 2. 6. He that ſaith he abideth in him, ought himſelf alſo *ſo* to *walk*, even as he walked.

[c] Mat. 12. 19. Mat. 21. 15. Behold, thy King cometh unto thee, *Meek*, and ſitting upon an Aſs.—

[d] † Zech. 9. 9. Rejoice greatly, O Daughter of Zion, ſhout, O Daughter of Jeruſalem: behold thy King cometh unto thee: he is juſt, and having Salvation, *lowly*, and riding upon an Aſs, and upon a Colt the Fole of an Aſs. † Phil. 2. 7, 8. But made himſelf of *no Reputation*, and took upon him the *Form* of a *Servant*, and was made in the likeneſs of Men: And being found in Faſhion as a Man, he *humbled* himſelf, and became obedient unto Death, even the Death of the Croſs.

[e] * Jer. 6. 16. Thus ſaith the Lord, Stand ye in the Ways and ſee, and ask for the old Paths, where is the good Way, and walk therein, and ye ſhall *find reſt* for your Souls.

[f] * 1 Joh. 5. 3. His Commandments are not *grievous*. Rom. 7. 22. I *delight* in the *Law* of God, after the inward Man. Pſal. 119. 14, 24, 103, 104. I have *rejoiced* in the way of thy Teſtimonies, as much as in all Riches. Thy Teſtimonies are my *delight* and my Counſellers. How *ſweet* are thy Words unto my Taſte! yea, ſweeter than Honey to my Mouth. Through thy Precepts I get Underſtanding: therefore I hate every falſe way.

CHAP. XII.

AT that time Jesus went on the sabbath-day through the corn, and his disciples were an hungred, and began to pluck the [a] ears of corn, and to eat. 2. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day. 3. But he said unto them, Have ye not read what [b] David did when he was an hungred, and they that were with him, 4. How he entred into the house of God, and did eat the [c] shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the [d] Priests. 5. Or have ye not [e] read in the law, how that on the sabbath-days

[a] * Deut. 23. 25. When thou comest into the standing Corn of thy Neighbours, then thou mayst pluck the *Ears* with thine Hand; but thou shalt not move a Sickle unto thy Neighbours standing Corn. * Mar. 2. 23. And it came to pass, that he went through the Corn Fields on the Sabbath day, and his Disciples began, as they went, to pluck the *Ears* of Corn. * Luk. 6. 1. And it came to pass on the second Sabbath after the first, that he went through the Corn-fields: and his Disciples plucked the Ears of Corn, and did eat, rubbing them in their Hands.

[b] * 1 Sam. 21. 6. So the Priest gave him hallowed Bread: for there was no Bread there but the Shew-bread, that was taken from before the Lord, to put hot bread in the Day that it was taken away.

[c] † Exod. 25. 30. And thou shalt set upon the Table *Shew bread* before me alway. † Levit 24 6. Thou shalt set them in two Rows, six on a Row, upon the pure Table before the Lord.

[d] * Exod. 29. 32, 33. Aaron and his Sons shall eat the Flesh of the Ram, and the *Bread* that is in the Basket, by the door of the Tabernacle of the Congregation. And they shall eat those things wherewith the Atonement was made, to consecrate and to sanctifie them: but a Stranger shall not eat thereof, because they are holy. * Lev. 8. 31. And Moses said unto Aaron, and to his Sons, Boil the Flesh at the door of the Tabernacle of the Congregation: and there eat it with the *Bread* that is in the Basket of Consecrations, as I commanded, saying, Aaron and his Sons shall eat it. * Lev. 24. 9. And it [the *Shew-bread*] shall be Aaron's and his Sons, and they shall *eat it* in the holy Place: for it is most holy unto him, of the Offerings of the Lord made by fire, by a perpetual Statute.

[e] * Numb. 28. 9, 10. And on the Sabbath-day two Lambs of the first year without Spot, and two tenth Deals of Flower.— This is the burnt-offering of every Sabbath. † Joh. 7. 22. Moses therefore gave you Circumcision,— and ye on the sabbath-day circumcise a Man.

the prieſts in the temple (1) profane the ſabbath, and are blameleſs? 6. But I ſay unto you, that in this Place is *one* [a] greater than the temple. 7. But if ye had known what this meaneth, I will have [b] mercy and not ſacrifice, ye would not have condemned the guiltleſs. 8. For the Son of man is Lord even of the ſabbath-day. 9. And when he was departed thence, he went into their [c] ſynagogue. 10. ¶ And behold, there was a man which had *his* hand withered: and they asked him, ſaying, Is it lawful to [d] heal on the ſabbath-days? that they might accuſe him. 11. And he ſaid unto them, [e] What man ſhall there be among you, that ſhall have one ſheep, and if it [f] fall into a pit on the ſabbath-day, will he not

[a] † 2 Chron. 6. 18. But will God in very deed *dwell* with Men on Earth? Behold, Heaven, and the Heaven of Heavens cannot contain thee; how much leſs this Houſe which I have built? Mal. 3. 1. —The *Lord* whom ye ſeek ſhall ſuddenly come to his Temple: even the Meſſenger of the Covenant, whom ye delight in; behold, he ſhall come, ſaith the Lord of Hoſts.

[b] * See the Note and References on Mat. 9. 13.

[c] * Mar. 3. 1. And he entred again into the Synagogue, and there was a man there which had a withered Hand. * Luk. 6. 6. —He entred into the Synagogue and taught: and there was a Man whoſe right Hand was withered.

[d] Mar. 3. 2. They watched him whether he would *heal* him on the *Sabbath-day*, that they might accuſe him. Luk. 6. 7. The Scribes and Phariſees watched him, whether he would *heal* on the *Sabbath-day*: that they might find an Accuſation againſt him. † Luk. 13. 14. The Ruler of the Synagogue anſwered with indignation, becauſe that Jeſus had *healed* on the Sabbath day, and ſaid unto the People, There are ſix days in which Men ought to work: in them therefore come and be healed, and not on the Sabbath-day. † Luk. 14. 3. Jeſus anſwering, ſpake unto the Lawyers and Phariſees, ſaying, Is it lawful to *heal* on the Sabbath-day? † Joh. 9. 16. Therefore ſaid ſome of the Phariſees, This Man is not of God, becauſe he keepeth not the Sabbath-day. Others ſaid, how can a Man which is a Sinner do ſuch Miracles? and there was a Diviſion among them.

[e] Job 5. 13. He taketh the Wiſe in his own Craftineſs.—

[f] † See Exod. 23. 4, 5. If thou meet

(1) That is, do thoſe ſervile Works on the Sabbath-days, which would have been utterly unlawful, had not the Worſhip and Service of God made them neceſſary; for Example, the killing and preparing the Sacrifices, Circumciſing of Children, &c. You ſee therefore, that in Caſe of Neceſſity, the Reſt of the Sabbath may be broken. Do not then any longer blame that in my Diſciples which you allow to be lawfull in others.

not lay hold on it, and lift *it* out? 12. How much then is a man better than a ſheep? wherefore it is lawful to do well on the ſabbath-days. 13. Then ſaith he to the man, Stretch forth thine hand? and he ſtretched *it* forth; and *it* was reſtored whole, like as the other. 14. ¶ Then the Phariſees went out, and * held a [a] Counſel [Or, *took Counſel*] againſt him, how they might deſtroy him. 15. But when Jeſus knew *it*, he [b] withdrew himſelf from thence: and great [c] multitudes followed him, and he healed them all. 16. And [d] charged them that they ſhould not make him known: 17. That it might be fulfilled which was ſpoken by Eſaias the Prophet, ſaying, 18. * Behold, my ſervant whom I have choſen, my beloved in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew judgment to the Gentiles. 19. He ſhall not ſtrive, nor cry, neither ſhall any man hear his voice in the ſtreets. 20. [f] A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, till he ſend forth judgment unto victory. 21. And in his name ſhall the Gentiles truſt. 22. ¶ Then was brought unto him one [g] poſſeſſed with a devil,

meet thine Enemies Ox or Aſs going aſtray, thou ſhalt ſurely bring it back to him again. If thou ſee the Aſs of him that hateth thee, lying under his Burden, and wouldſt forbear to help him; thou ſhalt ſurely help with him. ∴ Deut. 22. 4. Thou ſhalt not ſee thy Brothers Aſs, or his Ox, fall down by the Way, and hide thy ſelf from them: thou ſhalt ſurely help him to lift them up again.

[a] † Mar. 3. 6. The Phariſees went forth, and ſtraightway *took Counſel* with the Herodians againſt him, how they might deſtroy him. † Luk. 6. 11. And they were filled with Madneſs: and *communed* one with another what they might do to Jeſus. † Joh. 5. 18. The Jews *ſought* the more to kill him, becauſe he not only had broken the Sabbath, but ſaid alſo that God was his Father, making himſelf equal with God. † Joh. 10. 39. They *ſought* again to take him: but he eſcaped out of their Hand. † Joh. 11. 53. From that Day forth they *took Counſel* together for to put him to Death.

[b] ∴ Mar. 3. 7. † See on Mat. 10. 23.

[c] † Mat. 19. 2. Great *Multitudes* followed him, and he healed them there.

[d] † See the Note on Mat. 8. 11.

[e] * Iſai. 42. 1. † Mat. 17. 5. See on Mat. 3. 16, 17.

[f] Iſai. 40. 11. He ſhall feed his Flock like a Shepherd.— Ezek. 34. 15, 16. I will feed my Flock, and I will cauſe them to lie down, ſaith the Lord God. I will ſeek that which was loſt, and bring again that which was driven away, and will *bind* up that which was *broken*, and will *ſtrengthen* that which was ſick.—

[g] ∴ See Mat. 9. 32. They brought

blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23. And all the People were [h] amazed, and said, Is not this the son of David? 24. But when the [i] Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by * Beelzebub [Gr. *Beelzebul*] the prince of the devils. 25. And Jesus [k] knew their thoughts, and said unto them, Every kingdom [l] divided against it self, is brought to desolation: and every city or house divided against it self, shall not stand? 26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27. And if I by * Beelzebub [Gr. *Beelzebul*] cast out devils, by whom do [m] your children cast them out? therefore they shall be your judges. 28. But if I cast out devils by the Spirit of God, then the [n] kingdom of God is come unto you. 29. Or else how can one enter into a [o] strong mans house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30. [p] He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. 31. ¶ Wherefore I say

to him a dumb Man *possessed* with a devil. ∴ Mar. 3. 22. The Scribes —said, he hath Beelzebub, and by the *Prince* of the Devils *casteth* he out Devils. * Luk. 11. 14. And he was *casting* out a *Devil*, and it was dumb. And it came to pass, when the Devil was gone out, the Dumb spake, and the People wondred.

[h] Mat. 9. 33. When the Devil was cast out, the Dumb spake: and the Multitudes *marvelled*, saying, It was never so seen in Israel.

[i] † Luk. 11. 15. † Mar. 3. 22.

* See on Mat. 9 34.

[k] See on Mat 9 4.

[l] Gal. 5. 15. If ye *bite* and *devour* one another, take heed that ye be not *consumed* one of another.

[m] Mar. 9. 38. John answered them, saying, Master, we saw one casting out Devils in thy Name, and he followeth not us.—

[n] Luk. 11. 20. If I with the finger of God cast out Devils, no doubt the *Kingdom* of God is come upon you. Dan. 7. 13, 14. I saw in the Night Visions, and behold, one like the Son of Man, came with the Clouds of Heaven, and came to the antient of Days, and they brought him near before him. And there was given him *Dominion*, *Glory*, and a *Kingdom*, that all People, Nations, and Languages should serve him: his *Dominion* is an everlasting Dominion, which shall not pass away, and his *Kingdom* that which shall not be destroyed.

[o] † Isa. 49. 24. Shall the Prey be taken from the *Mighty*, or the lawful Captive delivered. ∴ Luk. 11. 21. When a *strong* Man armed keepeth his Palace, his Goods are in Peace.

[p] 1 King. 18. 21. How long halt ye between two Opinions, if the Lord be God, follow him, but if Baal, *then* follow him.

ſay unto you, [a] All manner of ſin and blaſphemy ſhall be forgiven unto men: [b] but the blaſphemy *againſt* the *holy* Ghoſt ſhall not be forgiven unto men. 32. And whoſoever ſpeaketh a word againſt the Son of man, it ſhall [c] be forgiven him: but whoſoever ſpeaketh againſt the holy Ghoſt, it ſhall not be forgiven him, (1) neither in this world, neither in the *world* to come. 33. Either make the tree good, and his [d] fruit good; or elſe make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34. O generation of [e] vipers, [f] how can ye, being evil, ſpeak good things? for out of the [g] abundance of the heart the mouth

 ſpeaketh.

[a] * Mar. 3. 28. Verily I ſay unto you, *all Sins* ſhall be forgiven unto the Sons of Men, and blaſphemies wherewith ſoever they ſhall blaſpheme. * Luk. 12. 10. Whoſoever ſhall ſpeak a Word againſt the Son of Man, it ſhall be *forgiven* him: but unto him that blaſphemeth againſt the Holy Ghoſt, it *ſhall not* be *forgiven*. † Heb. 6. 4. It is *impoſſible* for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, —if they ſhall fall away, to renew them again unto Repentance. † Heb. 10. 26, 29. If we ſin wilfully after that we have received the knowledge of the Truth, there remaineth no more Sacrifice for Sins. Of how much ſorer Puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant wherewith he was ſanctified, an unholy thing, and hath done deſpight to the Spirit of Grace. * 1 Joh. 5. 16. There is a Sin unto Death, I do not ſay that he ſhall pray for it.

[b] Act. 7. 51. Ye ſtiffnecked and uncircumciſed in Heart and Ears, ye do *always reſiſt* the *Holy Ghoſt*: as your Fathers did, ſo do ye.

[c] † 1 Tim. 1. 13. Who was before a Blaſphemer, and a Perſecutor, and Injurious. But I *obtained mercy*, becauſe I [*Paul*] did it ignorantly in unbelief.

[d] † Mat. 7. 17. Every *good Tree* bringeth forth *good Fruit*: but a corrupt Tree bringeth forth evil Fruit. † Luk. 6. 43, 44. A *good Tree* bringeth not forth corrupt Fruit: neither doth a corrupt Tree bring forth good Fruit: For every Tree is known by his own Fruit.

[e] † See on Mat. 3. 7.

[f] Hag. 2. 13, 14. If one that is unclean by a dead Body, touch any of theſe, Shall it be *unclean*? And the Prieſts anſwered and ſaid, It ſhall be *unclean*. Then anſwered Haggai, and ſaid, *So* is this People, and ſo is this Nation before me, ſaith the Lord: and ſo is every *Work* of their Hands and that which they offer there is unclean.

[g] † See on Luk. 6. 45.

(1) In vain does the *Church of Rome* pretend to prove from theſe Words, that ſome Sins are forgiven in the World to come; for our Lord's Meaning ſeems plainly to be, that Judgment, or Puniſhment, ſhould follow the Guilty both here and hereafter. Of the *Sin* againſt the Holy Ghoſt, ſee on Mat. 3. 29.

ſpeaketh. 35. A good man out of the good treaſure of the heart, bringeth forth good things: and an evil man out of the evil treaſure, bringeth forth evil things. 36. But I ſay unto you, That every [g] idle (1) word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment. 37. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned. 38. ¶ Then certain of the Scribes and of the Phariſees anſwered, ſaying, Maſter, we would [h] ſee a ſign from thee. 39. But

[g] Eph. 5. 4, 6. Neither *Filthineſs*, nor fooliſh *Talking*, nor *Jeſting*, which are not convenient: but rather giving of Thanks. Let no man deceive you with vain Words: for becauſe of theſe things cometh the Wrath of God upon the Children of Diſobedience.

[h] * Mat. 16. 1. The Phariſees alſo with the Sadducees, came, and tempting, deſired him that he would ſhew them a *ſign* from Heaven. † Mar. 8. 11. The Phariſees came forth, and began to queſtion with him, ſeeking of him a *Sign* from Heaven, tempting him.

* Luk 11. 16, 29. Others tempting him, ſought of him a *Sign* from Heaven. And when the People were gathered together, he began to ſay, This is an evil generation: they ſeek a *ſign*, and there ſhall no *ſign* be given it, but the *ſign* of Jonas the Prophet. Joh. 2. 18. What *ſign* ſheweſt thou unto us, ſeeing that thou doſt theſe Things? Joh. 4. 48. Except ye ſee *Signs* and Wonders, ye will not believe. Joh. 6. 30. What *ſign* ſheweſt thou, that we may ſee and believe thee? What doſt thou work? Mat. 16. 4.

(1) Theſe Words have been very much miſunderſtood, which has occaſioned groundleſs Scruples to ariſe in the Minds of ſincere and good Chriſtians; for by *idle Words* are not meant ſuch as do not immediately contribute to the Glory of God, the Edification of our Neighbour, and the Salvation of our Souls. Divers Expreſſions may daily drop from a good Chriſtian, which it may be difficult to refer to either of theſe Ends. Such as diſcourſe about News, the Weather, and other innocent and diverting Subjects. So far is the *Chriſtian Religion* from condemning a cheerful and agreeable Converſation, that it makes it our *Duty* to be *courteous*. Indeed to ſpend too much of our Time in indifferent and trifling Converſation, which does neither good nor hurt, would be ſinful; as it would be in any kind of Recreation. The *idle Words* here forbidden, are thoſe which diſhonour God, and diſcourage *the Practice* of any Duty He requires, as did thoſe *ſcandalous* Words ſpoken by the *Phariſees* againſt our Lord's *Miracles*, which gave occaſion to his ſpeaking theſe Words. All *falſe* and *ſlanderous* Words, which *rob* our *Neighbour* of *his good Name*; all *detracting Speeches*, which leſſen *his* juſt *Worth*; all *falſe* and *miſchievous* Words, ſuch as prove the Speaker to be an evil Perſon, come under what our Saviour here delivers. If any ſcrupulous Perſons would ſee the Reaſons on which this Interpretation ſtands, they may conſult Dr. *Hammond* and Dr. *Whitby* on this Verſe; or Mr. *Kettlewell*'s Meaſures of Chriſtian Obedience, Book 5. Chap. 5.

39. But he anſwered and ſaid to them, An evil and [i] adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the Prophet Jonas. 40. For [k] as Jonas was three days and three nights in the Whales belly: ſo ſhall the Son of man be three days and three nights in the heart of the earth. 41. The [l] men of Nineveh ſhall riſe in judgment with this generation, and ſhall [m] condemn it, becauſe they [n] repented at the preaching of Jonas, and behold, a greater than Jonas is here. 42. The [o] Queen of the South ſhall riſe up in the judgment with this generation, and ſhall condemn it: for ſhe came from the uttermoſt parts of the earth to hear the wiſdom of Solomon, and behold, a greater than Solomon is here. 43. When the [p] unclean ſpirit is gone out of a man, he [q] walketh through dry places, ſeeking

4. A wicked and adulterous generation ſeeketh after a *ſign*, and there ſhall no *ſign* be given unto it, but the *Sign* of the Prophet Jonas.

* 1 Cor. 1. 22. The Jews require a *Sign*, and the Greeks ſeek after Wiſdom.

[i] † Iſa. 57. 3. Draw near hither ye Sons of the Sorcereſs, the *Seed* of the *Adulterer* and the Whore.

[k] * Jon. 1. 17. —*Jonah* was in the Belly of the Fiſh *three Days* and *three Nights*.

[l] † Luk. 11. 32. The ſame thing affirmed.

[m] † See Jer. 3. 11. —The *backſliding* Iſrael hath *juſtified* her ſelf *more* than treacherous Judah. † Ezek. 16. 51. Neither hath *Samaria* committed *half* thy Sins; but thou haſt *multiplied* thine Abominations more than they, and haſt *juſtified* thy Siſters in all thine Abominations which thou haſt done. † Rom. 2. 27. Shall not Uncircumciſion which is by nature, if it fulfil the Law, *judge* thee, who by the *Letter* and *Circumciſion* doth *tranſgreſs* the Law?

[n] * Jon. 3. 5. So the People of *Nineveh* believed God, and *proclaimed* a Faſt, and put on *Sackcloth*, from the greateſt even to the leaſt of them.

[o] * 1 King. 10. 1. When the *Queen* of *Sheba* heard of the *Fame* of *Solomon*, concerning the Name of the Lord, ſhe came to prove him with hard Queſtions. † 2 Chron. 9. 1. When the Queen of *Sheba* heard of the Fame of *Solomon*, ſhe came to prove Solomon with hard Queſtions at Jeruſalem, with a very great Company, and Camels that bare Spices, and Gold in abundance, and precious Stones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart. † Luk. 11. 31. The *Queen* of the *South* ſhall riſe up in the judgment with the Men of this generation, and condemn them: for ſhe came from the utmoſt Parts of the Earth, to hear the Wiſdom of Solomon; and behold, a greater than Solomon is here.

[p] * Luk. 11. 24.

[q] † Job 1. 7. And the Lord ſaid unto Satan, Whence comeſt thou? Then Satan anſwered the Lord, and ſaid, From *going to and fro* in the Earth, and from *walking up and down* in it. † 1 Pet. 5. 8. Be ſober, be vigilant; becauſe your

Ad

ſeeking reſt, and findeth none. 44. Then he ſaith, I will return into my houſe from whence I came out; and when he is come, he findeth *it* empty, ſwept, and garniſhed. 45. Then goeth he, and taketh with himſelf ſeven other ſpirits more wicked than himſelf, and they enter in and dwell there: and the [a] laſt ſtate of that man is worſe than the firſt. Even ſo ſhall it be alſo unto this wicked generation. 46. ¶ While he yet talked to the People, behold his [b] Mother and his [c] Brethren ſtood without, deſiring to ſpeak with him. 47. Then one ſaid unto him, Behold, thy Mother and thy Brethren ſtand without, deſiring to ſpeak with thee. 48. But he anſwered and ſaid unto him that told him, Who is my Mother? and who are my Brethren? 49. And he ſtretched forth his hand towards his diſciples, and ſaid, Behold my Mother, and my Brethren. 50. For whoſoever ſhall [d] do the Will of my Father which is in heaven, the ſame is my Brother, and Siſter, and Mother.

CHAP.

Adverſary the Devil, as a roring Lion, *walketh* about, ſeeking whom he may devour.

[a] * Heb. 6. 4. * Heb. 10. 26. The Words under ver. 31. * 2 Pet. 2. 20. If after they have eſcaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein and overcome; the *latter End* is *worſe* with them than the beginning.

[b] * Mar. 3. 31. There came then his *Brethren* and his *Mother*, and ſtanding without, ſent unto him, calling him. * Luk. 8. 19, 20. Then came to him his *Mother* and his *Brethren*, and could not come at him for the preſs. And it was told him by certain which ſaid, Thy *Mother* and thy Brethren ſtand without deſiring to ſee thee.

[c] † Mat. 13. 55. His *Brethren* James, and Joſes, and Simon, and Judas. † Mar. 6. 3. Is not this the Carpenter, the Son of Mary, the *Brother* of James and Joſes, and of Juda, and of Simon? And are not his *Siſters* here with us? And they were offended at him. † Joh. 2. 12. He went down to Capernaum, he, and his *Mother*, and his *Brethren*, and his Diſciples — † Joh. 7. 3. His *Brethren* — ſaid unto him. † Act 1, 14. Theſe all continued with one accord in Prayer and Supplication, with the Women, and Mary the Mother of Jeſus, and with his *Brethren*. † 1 Cor 9. 5. Have we not power to lead about a *Siſter* a Wife as well as other Apoſtles, and as the *Brethren* of the Lord, and Cephas? † Gal. 1. 19. Other of the Diſciples ſaw I none, ſave James the Lord's *Brother*.

[d] † See Joh. 15. 14. Ye are my *Friends*, if ye do whatſoever I command you. † Gal. 5. 6. In Jeſus Chriſt, neither Circumciſion availeth any thing, nor Uncircumciſion, but *Faith* which *worketh* by love. † Gal. 6. 15. In Chriſt Jeſus, neither Circumciſion availeth anything, nor Uncircumciſion, but a *new Creature*. † Col. 3. 11. Where there is neither Greek nor Jew, Circumciſion,

CHAP. XIII.

THE ſame day went Jeſus out of the houſe, and ſat by the [a] Sea ſide. 2. And great [b] multitudes were gathered together unto him, ſo that he went into a [c] Ship, and ſat, and the whole multitude ſtood on the ſhore. 3. And he ſpake many things unto them in Parables, ſaying, Behold, a [d] Sower went forth to ſow. 4. And when he ſowed, ſome *Seeds* fell by the ways ſide, and the fowls came and devoured them up. 5. Some fell upon ſtony places, where they had not much earth: and forthwith they ſprung up, becauſe they had no deepneſs of earth: 6. And when the Sun was up, they were ſcorched, and becauſe they had not [e] root, they withered away. 7. And ſome fell among [f] Thorns: and the thorns ſprung up and choked them. 8. But other fell into [g] good ground, and brought forth fruit, ſome an hundred-fold, ſome ſixty-fold, ſome thirty-fold. 9. Who hath [h] Ears to hear, let him hear. 10. And the diſciples came and ſaid unto him, Why ſpeakeſt thou unto them in Parables? 11. He anſwered and ſaid unto them, Becauſe it is [i] given (1) unto you to know the myſteries of

ciſion nor Uncircumciſion, Barbarian, Scythian, Bond *nor* Free: but Chriſt is all, and in all. See on Mat. 7. 24.

[a] * Mar. 4. 1. And he began again to teach by the Sea ſide: and there was gathered unto him a great multitude, ſo that he entred into a Ship, and ſat in the Sea —

[b] * Luk. 8. 4. And when much People were gathered together, and were come to him out of every City —

[c] † Luk. 5. 3. — And he ſat down and taught the People *out of the Ship*.

[d] * Luk. 8. 5. A *Sower* went out to *ſow* his Seed.—

[e] Eph. 3. 17. *Rooted* and grounded in love. Col. 2. 7. *Rooted* and built up in him, and *ſtabliſhed* in the Faith, as ye have been taught.

[f] Jer. 4. 3. Break up your fallow-ground, and ſow not among *Thorns*.

[g] Gen. 26. 12. Then Iſaac ſowed in that Land, and received in the ſame Year an *hundred-fold*, and the Lord bleſſed him.

[h] † See on Mat. 11. 15.

[i] † Mat. 16. 17. Bleſſed art thou Simon Barjona: for fleſh and blood hath not *revealed* it unto thee, but my Father which is in Heaven. Mar. 4. 11. And he ſaid unto them, Unto you it is *given* to know the Myſtery of the Kingdom of God — Mat. 11. 25. — Thou haſt *hid* theſe things from the wiſe and

(1) Theſe Words do not imply that God denies that *Knowledge* which is

of the kingdom of heaven, but [k] to them it is not given. 12. For [l] whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath. 13. Therefore ſpeak I to them in Parables: becauſe they ſeeing, ſee not: and hearing, they hear not, neither do they underſtand. 14. And in them is fulfilled the prophecy of Eſaias, which ſaith, [m] By hearing ye ſhall hear, and

and prudent, but haſt *revealed* them unto Babes. Pſ. 25. 14. The *ſecret* of the Lord is with them that fear him: and he will *ſhew* them his covenant. † 1 Cor. 2. 10. But God hath *revealed* them unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God. † 1 Joh. 2. 27. But the *anointing* which ye have received of him abideth in you: and ye need not that any man teach you: But, as the ſame *anointing* teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye ſhall abide in him.

[k] 2 Cor. 4. 3. If our Goſpel be *hid*, it is *hid* to them that are loſt.

[l] See the Note on Luk. 19. 26.

[m] * Iſa. 6. 9. Go tell this People, *Hear* ye indeed, but underſtand not, and ſee ye indeed, but perceive not. Iſa. 29. 10. The Lord hath poured out upon you the Spirit of *deep Sleep*, and hath cloſed your Eyes: the Prophets and your Rulers, the Seers hath he covered. † Ezek. 12. 2. Son of man, thou dwelleſt in the midſt of a rebellious Houſe, which have *Eyes* to ſee, and ſee not; they have *Ears* to hear, and hear not: for they are a rebellious houſe. * Mar. 4. 12. That *ſeeing* they may ſee, and not perceive, and *hearing* they may hear, and not underſtand; leſt at any time they ſhould be converted, and their Sins ſhould be forgiven them. * Luk. 8. 10. And he ſaid unto them, Unto you it is *given* to know the Myſteries of the Kingdom of God: but to others in Parables; that *ſeeing* they might not ſee, and *hearing* they might not underſtand. * Joh. 12. 40. He hath blinded their *Eyes*, and hardned their Heart; that they ſhould not ſee with their Eyes, nor underſtand with their Heart, and be converted, and I ſhould heal them. * Act. 28. 26. Go to this People, and ſay, *Hearing* ye ſhall hear, and ſhall not underſtand; and *ſeeing* ye ſhall ſee, and not perceive. * Rom. 11. 8. According as it is written, God hath given them the Spirit of Slumber, *Eyes* that they ſhould not ſee, and *Ears* that they ſhould not hear, unto this day. 2 Cor. 3. 14. Their Minds were *blinded*: for unto this day remaineth the ſame Vail untaken away, in the Reading the old Teſtament, which Vail is done away in Chriſt.

is neceſſary to Salvation, to any Perſon diſpoſed to receive and embrace it; but our Lord's Meaning ſeems to be, To you who are diſpoſed to attend to, and improve by my Doctrine, I diſcover and make it known; but to thoſe who are ready to ſlight and diſobey it, and are unwilling to receive profit thereby, I do not vouchſafe that clear Knowledge thereof which I impart to you.

and (1) ſhall not underſtand: and ſeeing ye ſhall ſee, and ſhall not perceive. 15. For this peoples heart is waxed groſs, and their ears are [n] dull of hearing, and their eyes they have cloſed; leſt at any time they ſhould ſee with *their* eyes, and hear with *their* ears, and ſhould underſtand with *their* heart, and ſhould be converted, and I ſhould heal them. 16. But [o] bleſſed are your eyes, for they ſee; and your ears, for they hear. 17. For verily, I ſay unto you, That [p] many Prophets and righteous Men have deſired

[n] † Heb. 5. 11. Of whom [Melchiſedec] we have many things to ſay, and hard to be uttered; ſeeing ye are *dull* of Hearing.

[o] † Mat. 16. 17. *The Words under* Ver. 11. * Luk. 10. 23, 24. And he turned him to his Diſciples, and ſaid privately, *Bleſſed* are the *Eyes* which *ſee* the *things* that ye *ſee*. For I tell you that many Prophets and Kings have deſired to ſee the things, *&c.* as in Mat. 13. 17. † Joh. 20. 29. Jeſus ſaith unto him, Thomas, becauſe thou haſt *ſeen* me, thou haſt believed; *bleſſed* are they which have *not ſeen*, and yet have believed.

[p] † Luk. 10. 24. Many *Prophets* and Kings have deſired, *&c as here.* † 1 Pet. 1. 11. [The *Prophets*] Searching what, or what manner of Times the Spirit of Chriſt which was in them did ſignifie. — Eph. 3. 5. Which in *other* Ages was not made known unto the Sons of Men, as it is now *revealed* unto his holy Apoſtles and Prophets by the Spirit. Heb. 11. 13. Theſe all died in Faith, not having received the Promiſes, but having *ſeen* them *afar off*, and were perſuaded of them, and embraced them, and confeſſed that they were Strangers and Pilgrims on Earth. † Gen. 49. 10. The Sceptre ſhall not depart from Judah, nor a Lawgiver from between his feet, till Shiloh come. — † Dan. 2. 44. In the Days of theſe Kings, ſhall the God of heaven ſet up a Kingdom which ſhall never be deſtroyed. — † Hag. 2. 7. I will ſhake all Nations, and the deſire of all Nations ſhall come, and I will fill this Houſe with Glory, ſaith the Lord of Hoſts. † Zech. 6. 12. Thus ſpeaketh the Lord of Hoſts, ſaying, Behold, the Man

(1) It would be as agreeable to the Original, to render theſe Words *Hearing* ye *will* hear, and *will* not underſtand, *&c.* as to render them Hearing ye *ſhall* hear, *&c.* And this would effectually prevent the common People from thinking that the Scripture teaches that God decrees the Sins of Men. For then theſe Places would at firſt ſight appear to be only *Predictions*, that Men would do ſuch and ſuch things, and they would not ſeem to be Expreſſions of the Will of God that they ſhould do them. There are very many ſuch Places in the New Teſtament. For Example, Perilous Times *will* [not *ſhall*] come; Men *will* [not *ſhall*] be lovers of themſelves. 2 Tim. 3. 1, 2. There *will* [not *ſhall*] be falſe Teachers among you, who privily *will* [not *ſhall*] bring in damnable Hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction. And many *will* [not *ſhall*] follow their pernicious ways, 2 Pet. 2. 1.

deſired to ſee thoſe things which ye ſee, and have not ſeen *them*: and to hear thoſe things which ye hear, and have not heard *them*. 18. ¶ [a] Hear ye therefore the Parable of the ſower. 19. When any one heareth the word [b] of the kingdom, and underſtandeth *it* not, then cometh the wicked one, and catcheth away that which was ſown in his heart: this is he which received ſeed by the way-ſide. 20. But he that received the ſeed into ſtony Places, the ſame is he that heareth the word, and anon [c] with joy receiveth it. 21. Yet hath he not root in himſelf, but dureth for a while: for when tribulation or perſecution ariſeth becauſe of the word, by and by he [d] is offended. 22. He alſo that [e] received ſeed among the [f] thorns, is he that heareth the word: and the care of this world, and the [g] deceitfulneſs of riches choke the word, and he becometh [h] unfruitful. 23. But he that received ſeed into the good ground, is he that heareth the word, and underſtandeth it, which alſo [i] bear-

Man whoſe name is the Branch, and he ſhall grow up out of his Place, and he ſhall build the Temple of the Lord.

[a] † Mar. 4. 14. The Sower ſoweth the Word. † Luk. 8. 11. Now the Parable is this: The Seed is the Word of God.

[b] † Mat. 4. 23. —Preaching the Goſpel of the kingdom. —

[c] † Iſa. 58. 2. They ſeek me daily, and *delight* to know my ways.— They ask of me the Ordinances of Juſtice; they take *delight* in approaching to God. † Joh. 5. 35. He was a burning and a ſhining light: and ye were *willing* for a *ſeaſon* to *rejoice* in his light. Mar. 6. 20. When he [Herod] heard him [John], he did many things, and heard him *gladly*.

[d] † Mat. 11. 6. Bleſſed is he whoſoever ſhall not be *offended* in me. Joh. 6. 60. Many therefore of his Diſciples when they heard this, ſaid, this is an *hard ſaying*, who can hear it?

[e] † Mat. 19. 23. Verily I ſay unto you, that a *rich Man* ſhall *hardly* enter into the Kingdom of Heaven. † Mar. 10. 23. Jeſus looked round about, and ſaith unto his Diſciples, How *hardly* ſhall they that have *Riches* enter into the Kingdom of God? † Luk. 18. 24. And when Jeſus ſaw that he was very ſorrowful, he ſaid, How *hardly*, &c. as in Mar. 10. 23. † 1 Tim. 6. 9. They that will be *rich*, fall into Temptation, and a Snare, and into many fooliſh and hurtful Luſts, which drown Men in Deſtruction and Perdition.

[f] † Jer. 4. 3. —Break up your fallow Ground, and ſow not among *Thorns*.

[g] Prov. 23. 5. Wilt thou ſet thine Eyes upon that which is not? for *Riches* certainly make themſelves Wings, they fly away as an Eagle toward Heaven.

[h] 2 Tim. 4. 10. Demas hath forſaken me, having *loved* this preſent World.

[i] beareth fruit, and bringeth forth ſome an hundred-fold, ſome ſixty, ſome thirty. 24. ¶ Another Parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field. 25. But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. 26. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. 27. So the ſervants of the Houſeholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? 28. He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? 29. But he ſaid, [k] Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them. 30. Let both grow together until the harveſt: and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but [l] gather the wheat into my barn. 31. ¶ Another Parable put he forth unto them, ſaying, The [m] kingdom of heaven is like to a [n] grain of (1) muſtard-ſeed, which a man took and ſowed in his field. 32. Which indeed is the leaſt of all ſeeds: but when it is grown, it is the greateſt among herbs, and becometh a tree: ſo that the birds of the air come and lodge in the

[i] Pſ. 1. 3. He ſhall be like a *Tree* planted by the Rivers of Water, that bringeth forth his *Fruit* in his Seaſon. Gal. 5. 22, *&c.* The *Fruit* of the Spirit is Love, Joy, Peace, *&c.* Joh. 15. 8. Herein is my Father glorified, that ye *bear* much *Fruit*.

[k] 1 Theſ. 5. 14. *Comfort* the feeble-minded, ſupport the weak.

[l] † Mat. 3. 12. —He will throughly purge his floor, and *gather* his Wheat into the Garner.—

[m] * Mar. 4. 30. Whereunto ſhall we liken the *Kingdom* of God.—

* Luk. 13. 19. It is like a *grain* of Muſtard-ſeed which a man took and caſt into his Garden, and it grew and waxed a great Tree: and the Fowls of the Air lodged in the Branches of it.

[n] Mich. 4. 1. In the laſt Days it ſhall come to paſs, that the *Mountain* of the *Houſe* of the *Lord* ſhall be eſtabliſhed in the Top of the Mountains, and it ſhall be exalted above the Hills, and People ſhall flow unto it.

(1) This Plant grew to a *much greater* Bulk in this Country than here; inſomuch that it is affirmed by *one*, that he had a Plant of *Muſtard-ſeed* in his Ground *ſo large*, that he could *get up* into the *Branches* thereof as into a Fig-tree.

the branches thereof. 33. ¶ [a] * Another Parable ſpake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three (1) meaſures of meal, till the whole was leavened. 34. All theſe things ſpake Jeſus unto the multitude in [b] parables, and without a parable ſpake he not unto them: 35. That it might be fulfilled which was ſpoken by the prophet, ſaying, I will [c] open my mouth in parables, I will utter things which have been kept ſecret from the foundation of the world. 36. Then Jeſus ſent the multitude away, and went into the houſe: and his diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field. 37. He anſwered and ſaid unto them, He that ſoweth the good Seed, is the Son of man: 38. The field is the world: the good ſeed are [d] the children of the kingdom: but the tares are the children of the wicked one: 39. The enemy that ſowed them is the devil: the [e] harveſt is the end of the world: and the reapers are the angels. 40. As therefore the tares are gathered and burnt in the fire; ſo ſhall it be in the end of this world. 41. The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all * things that offend [Or, *Scandals*], and them which do iniquity; 42. And ſhall caſt them into a furnace of fire: [f] there ſhall be wailing and gnaſhing of teeth.

[a] * Luk. 13. 20. And again he ſaid, Whereunto ſhall I liken the Kingdom of God.

[b] * Mar. 4. 33, 34 And with many ſuch *Parables* ſpake he the Word unto them, as they were able to hear it. But without a Parable ſpake he not unto them: and when they were alone, he expounded all things to his Diſciples.

[c] * Pſ. 78. 2. I will open my Mouth in a *Parable*: I will utter dark Sayings of old.

[d] † Gen. 3. 15. I will put enmity between thee and the *Woman*, and between thy Seed and *her Seed*: it ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel. † Joh. 8. 44. Ye are of your *Father* the *Devil*, and the Luſts of your Father ye will do.— † Act. 13. 10. — O full of all ſubtilty and all miſchief, Thou [*Elimas*] *Child* of the Devil.— † 1 Joh. 3. 8. He that committeth *ſin* is of the *Devil*.—

[e] * Joel 3. 13. Put ye in the Sickle, for the *Harveſt* is come.— * Rev. 14. 15. And another Angel came out of the Temple, crying with a loud Voice to him that ſat on the Cloud, Thruſt in thy Sickle, and reap: for the Time is come for thee to reap; for the *Harveſt* of the Earth is ripe.

[f] † See on Mat. 8. 12.

(1) ‡ The Word in the *Greek* is a *Meaſure* containing *about a Peck and half*, wanting a little more than a Pint.

teeth. 43. Then ſhall the righteous [g] ſhine forth as the Sun, in the kingdom of their Father. Who hath [h] ears to hear, let him hear. 44. ¶ Again, the kingdom of heaven is like unto treaſure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and [k] buyeth that field. 45. ¶ Again, the kingdom of heaven is like unto a merchantman, ſeeking goodly pearls: 46. Who when he had found one [l] pearl of great price, he went and ſold all that he had, and bought it. 47. ¶ Again, the kingdom of heaven is like unto a net that was caſt into the ſea, and [m] gathered of every kind. 48. Which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away. 49. So ſhall it be at the end of the world: the angels ſhall come forth, and [n] ſever the wicked from among the juſt; 50. And ſhall caſt them into the furnace of fire: there ſhall be [o] wailing and gnaſhing of teeth. 51. Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord. 52. Then ſaid he unto them, Therefore

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[g] * Dan. 12. 3. They that be wiſe ſhall *ſhine* as the *brightneſs* of the firmament, and they that turn many to righteouſneſs, as the *Stars* for ever and ever. † Wiſd 3. 7. In the Time of their Viſitation they ſhall *ſhine*, and run to and fro like *Sparks* among the ſtubble. † 1 Cor. 15. 41, 42. There is one *glory* of the Sun, and another *glory* of the Moon, and another *glory* of the Stars; for one Star differeth from another Star in *glory*. So alſo is the Reſurrection of the Dead

[h] Ver. 9.

[i] † Phil 3. 7, 8. What things were *gain* to me, thoſe I counted *loſs* for Chriſt. Yea doubtleſs, and I count all things but *loſs*, for the excellency of the Knowledge of Chriſt Jeſus my Lord

[k] † Iſa. 55. 1. Ho, every one that thirſteth, come ye to the Waters, and he that hath no money, come ye, *buy* and eat, yea, *come*, buy Wine and Milk without money and without price. † Rev. 3. 18. I counſel thee to *buy* of me Gold tried in the Fire, that thou mayſt be rich; and white Raiment, that thou mayſt be clothed

[l] Prov. 8. 10, 11. Receive my Inſtruction, and not Silver, and Knowledge rather than choice Gold. For Wiſdom is better than *Rubies*; and all the things that may be deſired, are not to be compared to it.

[m] † Mat 22. 10. So thoſe Servants went out into the *High-ways*, and *gathered* together all as many as they found, both bad and good: and the Wedding was furniſhed with Gueſts.

[n] † Mat. 25. 32. Before him ſhall be gathered all Nations; and he ſhall *ſeparate* them one from another, as a Shepherd *divideth* his ſheep from the goats.

[o] † Ver. 42.

fore every ſcribe which is inſtructed unto the kingdom of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things [o] new and old. 53. ¶ And it came to paſs, that when Jeſus had finiſhed theſe parables, he departed thence. 54. And when he was come into his [p] own country, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this man this wiſdom, and theſe mighty works? 55. Is not this the [q] carpenters ſon? is not his mother called Mary? and his [r] brethren, [f] James, and Joſes, and Simon, and Judas? 56. And his ſiſters, are they not all with us? Whence then hath this man all theſe things? 57. And they were [s] offended in him. But Jeſus ſaid unto them, A [u] prophet is not without honour, ſave in his own country, and in his own houſe. 58. And he [a] did not many mighty works there, becauſe of their unbelief.

CHAP.

[o] † Cant. 7. 13. —At our Gates are all manner of pleaſant fruits, *new* and *old*, which I have laid up for thee, O my beloved.

[p] ∴ Mat. 2. 23. And he came and dwelt in a City called *Nazareth*. * Mar. 6. 1. He—came into his *own Country*. * Luk. 4. 16, 23. He came to *Nazareth*, where he had been brought up. —Whatſoever we have heard done in Capernaum, do alſo here in thy *Country*.

[q] ∴ Mar. 6. 3. Is not this the *Carpenter*.— * Joh. 6. 42. Is not this Jeſus the *ſon* of *Joſeph*.—

[r] See on Mat. 12. 46.

[f] ∴ Mar. 15. 40. Mary the Mother of *James* the leſs, and of Joſes, and of Salome. Iſa. 49. 3. Thus ſaith the Lord the Redeemer of Iſrael, and his holy one, to him whom *man deſpiſeth*, to him whom the Nation abhorreth, to a ſervant of Rulers, Kings ſhall ſee and ariſe, Princes alſo ſhall worſhip.—

[s] ∴ Mat. 11. 6. Bleſſed is he whoſoever ſhall not be *offended* in me.

[u] * Mar. 6. 4. A *Prophet* is not without honour, but in his own Country, and among his own Kin, and in his own Houſe. * Luk. 4. 24. Verily I ſay unto you, no *Prophet* is accepted in his own Country. * Joh. 4. 44. Jeſus himſelf teſtified, that a *Prophet* hath no Honour in his own Country.

[a] † Mar. 6. 5, 6. He could there do no mighty Wo k, ſave that he laid his Hands upon a few ſick folk, and healed them. And he marvelled becauſe of their Unbelief.

CHAP. XIV.

Year of our Lord 32 beginning.

AT that time [a] Herod the tetrarch heard of the fame of Jeſus, 2. And ſaid unto his Servants, This is John the Baptiſt, he is riſen from the dead, and therefore mighty works * do ſhew forth themſelves in him [Or, *are wrought by him*]. 3. ¶ For [b] Herod had (1) laid hold on John, and bound him, and put *him* in priſon for Herodias ſake, his brother Philips wife. 4. For John ſaid unto him, It is not [c] lawful for thee to have her. 5. And when he would have put him to death, he feared the multitude, becauſe they counted him as a [d] Prophet. 6. But when Herods birth-day was kept, the daughter of Herodias danced * before them [Or, *in the midſt*], and pleaſed Herod. 7. Whereupon he promiſed with an oath, to give her whatſoever ſhe would ask. 8. And ſhe being before inſtructed of her mother, ſaid, Give me here John Baptiſts head in a charger. 9. And the king was ſorry: nevertheleſs for the oaths ſake, and them which ſat with him at meat, he commanded *it* to be given *her*. 10. And he ſent and beheaded John in the priſon. 11. And his head was brought in a charger, and given to the damſel: and ſhe brought it to her mother. 12. And his diſciples came and took up the body and buried it, and went and told

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[a] * Mar. 6. 14. And King *Herod* had *heard* of him, (for his Name was ſpread abroad) and he ſaid, That John Baptiſt was riſen from the dead, and therefore mighty Works do ſhew forth themſelves in him. * Luk. 9. 7. Now *Herod* the tetrarch *heard* of all that was done by him: and he was perplexed, becauſe that it was ſaid of ſome that John was riſen from the dead.

[b] * Luk. 3. 19, 20. But *Herod* the tetrarch being reproved by him for Herodias his brother Philip's Wife, and for all the Evils which *Herod* had done, added yet this above all, that he ſhut up John in Priſon.

[c] * Lev. 18. 16. Thou ſhalt not *uncover* the *nakedneſs* of thy brothers Wife; it *is* thy brothers nakedneſs. * Lev. 20. 21. If a Man take his brothers Wife, it *is an unclean thing*: he hath uncovered his brothers nakedneſs, they ſhall be childleſs.

[d] * See on Mat. 11. 9.

(1) St. John Baptiſt was impriſoned, *&c.* by *Herod*, about the Year of our Lord 30.

told Jeſus. 13. ¶ When Jeſus heard of *it*, he [c] departed thence by ſhip into a deſert place, apart: and when the people had heard *thereof*, they followed him on foot out of the cities. 14. And Jeſus went forth, and ſaw a great multitude, and was [f] moved with compaſſion toward them, and he healed their ſick. 15. ¶ And when it was [g] evening his diſciples came to him, ſaying, This is a deſert place, and the time is now paſt; ſend the Multitude away, that they may go into the villages, and buy themſelves victuals. 16. But Jeſus ſaid unto them, They need not depart, [h] give ye them to eat. 17. And they ſay unto him, We have here but five loaves, and two fiſhes. 18. He ſaid, Bring them hither to me. 19. And he commanded the multitude to ſit down on the graſs, and took the five loaves, and the two fiſhes, and looking up to heaven, [i] he bleſſed and brake, and gave the loaves to his diſciples, and the diſciples to the multitude. 20. And they

[c] † Mat. 12. 15. When Jeſus knew it, he *withdrew* himſelf from thence. * Mar. 6. 32. And they *departed* into a deſert Place by Ship privately. * Luk. 9. 10. — And he took them, and went *aſide privately* into a deſert Place, belonging to the City called Bethſaida.

[f] † Mat. 9. 36. When he ſaw the Multitudes, he was *moved* with compaſſion on them, becauſe they fainted, and were ſcattered abroad, as ſheep having no ſhepherd.

[g] * Mar. 6. 35. When the *Day* was now *far ſpent*, his Diſciples came to him and ſaid, This is a deſert Place, and now the Time is far paſt: † Luk. 9. 12. And when the Day began to wear away, then came the Twelve and ſaid unto him, Send the Multitude away, that they may go into the Towns and Country round about, and lodge and get Victuals. * Joh. 6. 5. When Jeſus lift up his Eyes and ſaw a *great Company* come unto him, he ſaith unto Philip, Whence ſhall we buy Bread that theſe may eat?

[h] 2 King. 4. 43. What ſhould I ſet this before an hundred Men? He ſaid again, *Give* the People that they may eat: for thus ſaith the Lord, They ſhall eat, and ſhall leave thereof.

[i] † Mat. 15. 36. He took the ſeven Loaves and the Fiſhes, and *gave thanks*.— 1 Sam. 9. 13.— The People *will not eat* until he come, becauſe he doth *bleſs* the *Sacrifice*.— Deut. 8. 10. When thou haſt eaten and art full, then thou ſhalt *bleſs the Lord* thy God, for the good Land which he hath given thee. Joh. 6. 11, 23. Jeſus took the Loaves, and when he had *given thanks*, he diſtributed to the Diſciples. —Nigh unto the Place where they did eat Bread *after* that the *Lord* had *given thanks*. Act 27. 35. When he had thus ſpoken, he took Bread, and *gave thanks* to God in Preſence of them all, and when he had broken it, he began to eat. 1 Tim. 4. 4, 5. Every Creature of God is good, and nothing to be refuſed, if it be received with *Thankſgiving*: for it is *ſanctified* by the *Word* of God and *Prayer*.

they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full. 21. And they that had eaten were about five thouſand men, beſide women and children. 22. ¶ And ſtraightway Jeſus conſtrained his diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away. 23. And when he had ſent the multitudes away, he went up into a mountain apart [k] to pray: and when the [l] evening was come, he was there alone. 24. But the ſhip was now in the midſt of the ſea, toſſed with waves: for the wind was contrary. 25. And in the fourth watch of the night, Jeſus went unto them [m] walking on the ſea. 26. And when the diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a ſpirit; and they cried out for fear. 27. But ſtraightway Jeſus ſpake unto them, ſaying, Be of good cheer, it is I, be not afraid. 28. And Peter anſwered him, and ſaid, Lord, if it be thou, bid me come unto thee on the water. 29. And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water, to go to Jeſus. 30. But when he ſaw the wind * boiſtrous [Or, *ſtrong*], he was afraid: and beginning to ſink, he cried, ſaying, Lord, ſave me. 31. And immediately Jeſus ſtretched forth *his* hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt? 32. And when they were come into the ſhip, the wind [n] ceaſed. 33. Then they that were in the ſhip, came and worſhipped him, ſaying, [o] Of a truth thou art the Son of God. 34. ¶ And when they were gone over, they came into the land of [p] Genneſaret. 35. And when the men of that place had knowledge of him, they ſent out into all that coun-

[k] * Mar. 6. 46. —He departed into a Mountain to *pray*.

[l] * Joh. 6. 16. When Even was now come, his Diſciples went down unto the Sea.

[m] Job 9. 8. Which alone ſpreadeth out the Heavens, and *treadeth* upon the *Waves* of the *Sea*.

[n] Pſ. 107. 29. He maketh the *Storm* a *Calm*, ſo that the *Waves* thereof are *ſtill*.

[o] Mat. 16. 16. Thou art *Chriſt* the Son of the living God. Pſ. 2. 6, 7. Yet have I ſet my King upon my holy Hill of Zion. I will declare the Decree: the Lord hath ſaid unto me, Thou art *my Son*, this day have I begotten thee.

[p] * Mar. 6. 53. And when they had paſſed over, they came into the Land of *Genneſaret*, and drew to the ſhore.

try round about, and brought unto him all that were diſeaſed, 36. And beſought him, that they might only touch the hem of his garment: and as many as [a] touched were made perfectly whole.

CHAP. XV.

THEN [b] came to Jeſus Scribes and Phariſees, which were of Jeruſalem, ſaying, 2. Why do thy diſciples [c] tranſgreſs the [d] tradition of the Elders? for they waſh not their hands when they eat bread. 3. But he anſwered and ſaid unto them, Why do you alſo tranſgreſs the commandment of God by your tradition? 4. For God commanded, ſaying, [e] houour thy father and mother: and, He

[a] † Mat. 9. 20. Behold a woman which was diſeaſed with an iſſue of blood twelve Years, came behind him and *touched* the hem of his Garment. † Mar. 3. 10. He had healed many, inſomuch that they preſſed upon him for to *touch* him, as many as had Plagues. † Luk. 6. 19. The whole Multitude ſought to *touch* him: for there went *virtue* out of him, and healed them all. † Act. 19. 12. So that from his [*Paul's*] Body were brought unto the Sick, Handkerchiefs or Aprons, and the Diſeaſes departed from them, and the evil Spirits went out of them.

[b] * Mar. 7. 1. Then came together unto him the *Phariſees*, and certain of the *Scribes* which came from Jeruſalem

[c] * Mar. 7. 5. Then the Phariſees and Scribes asked him, Why *walk not* thy Diſciples according to the *Tradition* of the Elders, but eat Bread with unwaſhen Hands?

[d] * Col. 2. 8. Beware leſt any Man ſpoil you through Philoſophy and vain Deceit, after the *Tradition* of Men.—

[e] * Exod. 20. 12. The fifth Commandment. * Deut 5. 16. *Honour* thy Father and thy Mother, as the Lord thy God hath commanded thee; that thy Days may be prolonged, and that it may go well with thee, in the Land which the Lord thy God giveth thee. Deut. 27. 16. Curſed be he that *ſetteth light* by his Father or his Mother; and all the People ſhall ſay, Amen. † Eph. 6. 1, 2. Children obey your Parents in the Lord; for this is right. *Honour* thy Father and thy Mother (which is the firſt Commandment with Promiſe). * Col. 3. 20 Children *obey* your Parents in all things: for this is well-pleaſing unto the Lord. * Exod. 21. 17. He that *curſeth* his Father, or his Mother, ſhall ſurely be put to death. * Lev. 20. 9. Every one that *curſeth*, &c. * Prov. 20. 20. Whoſo *curſeth* his Father or his Mother, his Lamp ſhall be put out in obſcure Darkneſs. Prov. 23. 22. *Hearken* unto thy Father that begat thee, and *deſpiſe* not thy Mother when ſhe is old. † Mar. 7. 10. Moſes ſaid, *Honour* thy Father and thy Mother: and whoſo *curſeth* Father or Mother, let him die the Death. † Eccleſiaſticus 3. 8. *Honour* thy Father and Mother, both in Word and Deed, that a Bleſſing may come upon thee from them.

He that curſeth father or mother, let him die the death. 5. But ye ſay, Whoſoever ſhall ſay to *his* father, or *his* mother, *It is* [f] a gift by whatſoever thou mighteſt be profited by me, 6. And honour not his father or his mother, *he ſhall be free.* Thus have ye made the commandment of God of none effect by your tradition. 7. [g] Ye hypocrites, well did Eſaias propheſie of you, ſaying, 8. This people [h] draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me. 9. But in vain they do worſhip me, [i] teaching *for doctrines* the commandments of men. 10. ¶ And he [k] called the multitude, and ſaid unto them, Hear and underſtand. 11. [l] Not that which goeth into the mouth, defileth a man: but that which cometh out of the mouth, this defileth a man. 12. Then came his diſciples, and ſaid unto him, Knoweſt thou that the Phariſees were offended, after they heard this ſaying? 13. But he anſwered

[f] * See on Mar. 7. 11.

[g] † Mar. 7. 6. Well hath Eſaias propheſied of you *Hypocrites*, as it is written; This people *honoureth* me with their Lips, but their Heart is far from me.

[h] * Iſa. 29. 13. This People *draw near* me with their Mouth, and with their Lips do honour me, but have removed their Heart far from me, and their fear toward me is taught by the Precept of Men. † Ezek. 33. 31. They *come* unto thee as the People *cometh*, and they *ſit* before thee *as* my People, and they hear thy Words, but they will not do them: for with their mouth they ſhew much love, but their Heart goeth after their covetouſneſs.

[i] Iſa. 29. 13. *The Words under* Ver. 8. † Col. 2. 18, 20, 22. Let no Man beguile you of your Reward, in a voluntary humility, and worſhipping of Angels, intruding into thoſe things which they have not ſeen. — Why as though living in the World, are ye ſubject to *Ordinances.* —After the *Commandments* and *Doctrines* of Men. Tit. 1. 14. Not giving heed to Jewiſh Fables, and *Commandments* of *Men*, that turn from the Truth.

[k] * Mar. 7. 14. When he had *called* all the *People* unto him, he ſaid unto them, *Hearken* unto me every one of you, and underſtand.

[l] † Act. 10. 15. —What God hath *cleanſed*, that call not thou common. † Rom. 14. 17, 20. The Kingdom of God is not *Meat* and *Drink*, but *righteouſneſs*, and peace, and joy in the holy Ghoſt. —All things indeed are *pure*; but it is evil for that Man who eateth with offence. 1 Tim. 4. 4. Every Creature of God is *good*, and nothing to be *refuſed*, if it be received with Thankſgiving. 1 Cor. 10. 25. Whatſoever is *ſold in the Shambles*, that eat, asking no queſtion for Conſcience ſake. † Tit. 1. 15. Unto the *pure* all things are *pure*: but unto them that are *defiled* and *unbelieving* is nothing *pure*; but even their Mind and Conſcience is defiled.

and ſaid, [a] * Every plant which my heavenly Father hath not planted, ſhall be rooted up. 14. Let them alone: they be [b] blind leaders of the blind. And [c] if the blind lead the blind, both ſhall fall into the ditch. 15. Then anſwered Peter and ſaid unto him, [d] Declare unto us this Parable. 16. And Jeſus ſaid, Are ye alſo yet [e] without underſtanding? 17. Do not ye yet underſtand, that whatſoever [f] entreth in at the mouth, goeth into the belly, and is caſt out into the draught? 18. But thoſe things which [g] proceed out of the mouth, [h] come forth from the heart, and they defile the man. 19. For [i] out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies. 20. Theſe are the things which defile a man: but to eat with unwaſhen hands defileth not

[a] * Joh. 15. 2. Every *Branch* in me that beareth not Fruit he taketh away.— 1 Cor. 3 12, 13 If any man build upon this *Foundation* [*viz.* Jeſus Chriſt] Gold, Silver, precious Stones, Wood, Hay, Stubble: Every Man's Work ſhall be made manifeſt. For the Day ſhall declare it.—

[b] † Mat. 23. 16. Ye *blind* Guides.— * Luk. 6. 39. Can the *Blind lead* the Blind? ſhall they not both fall into the Ditch?

[c] Iſa. 9. 16. The *Leaders* of the People cauſe them to *err*, and they that are led of them, are *deſtroyed*. Jer. 5. 31. The *Prophets* propheſie falſly, and the Prieſts bear Rule by their means, and my People love to have it ſo: and what will ye do in the end thereof? Hoſ. 4. 9. There ſhall be *like* People, *like* Prieſt; and I will puniſh them for their Ways, and reward them for their Doings.

[d] * Mar. 7. 17. His Diſciples asked him concerning the *Parable*.

[e] † Mat. 16. 9. Do ye not yet *underſtand*? Heb. 5. 12. When for the time ye ought to be *Teachers*, ye have *need* that *one teach* you again which be the firſt Principles of the Oracles of God.—

[f] † 1 Cor. 6. 13. *Meats* for the *Belly*, and the Belly for Meats; but God ſhall deſtroy both it and them

[g] † Jam. 3. 6. The *Tongue* is a Fire, a world of *Iniquity*: So is the *Tongue* amongſt our Members, that it defileth the whole Body, and ſetteth on fire the courſe of Nature; and it is ſet on fire of Hell.

[h] Mat. 12 34 How can ye being *evil* ſpeak *good* things! for out of the abundance of the *Heart* the Mouth ſpeaketh.

[i] * Gen. 6. 5. God ſaw — that every imagination of the thoughts of his *Heart* was only *evil* continually. * Gen 8. 21. — The imagination of Man's *Heart* is *evil* from his youth — † Prov. 6. 14 Frowardneſs in his *Heart*, he *deviſeth* Miſchief continually, he ſoweth diſcord. Jer. 4. 14. O Jeruſalem, *waſh* thine *Heart* from wickedneſs, that thou mayſt be ſaved: how long ſhall thy vain thoughts lodge *within* thee? † Jer. 17. 9. The *Heart* is deceitful above all *things*, and deſperately wicked, who can know it? Act. 8. 22. Repent therefore of this thy Wickedneſs, and pray God, if perhaps the *thought* of thy *Heart* may be forgiven thee.

not a man. 21. ¶ Then [k] Jeſus went thence, and departed into the coaſts of Tyre and Sidon. 22. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou ſon of David; my daughter is grievouſly vexed with a devil. 23. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. 24. But he anſwered and ſaid, I am [l] not ſent but unto the loſt ſheep of the houſe of Iſrael. 25. Then came ſhe and worſhipped him, ſaying, Lord, help me. 26. But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs. 27. And ſhe ſaid, Truth, Lord: yet the dogs eat of the crumbs which fall from their maſters table. 28. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour. 29. And Jeſus [m] departed from thence, and came nigh unto the [n] ſea of Galilee, and went up into a mountain, and ſat down there. 30. And [o] great multitudes came unto him, having with them thoſe that were lame, blind, dumb, maimed, and many others, and caſt them down at Jeſus feet, and he healed them: 31. Inſomuch that the multitude wondered when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee: and they glorified the God of Iſrael. 32. ¶ Then Jeſus called his diſciples unto him, and ſaid, I have [p] compaſſion

[k] † Mar. 7. 24. From thence he aroſe and went into the Borders of Tyre and Sidon.

[l] † Act. 13. 46. † Rom. 15. 8. See on Mat. 10. 6.

[m] * Mar. 7. 31. And again *departing* from the Coaſts of Tyre and Sidon, he came unto the Sea of *Galilee*.—

[n] * Mat. 4. 18. And Jeſus walking by the *Sea* of *Galilee* ſaw two Brethren, Simon, called Peter, and Andrew his Brother.

[o] * Iſa 35. 5, 6. Then the *Eyes* of the *Blind* ſhall be *opened*, and the *Ears* of the *Deaf* ſhall be *unſtopped*. Then ſhall the *Lame* Man leap as an Hart, and the Tongue of the *Dumb* ſing.— † Mat 11. 5. The *Blind* receive their *Sight*, and the *Lame* walk, the *Lepers* are cleanſed, and the *Deaf* hear, the *Dead* are raiſed up, and the *Poor* have the Goſpel preached unto them. † Luk. 7. 22. Go your way, tell John what things ye have ſeen and heard, how that the *Blind* ſee, the *Lame* walk, the *Lepers* are cleanſed, the *Deaf* hear, the *Dead* are raiſed, to the *Poor* the Goſpel is preached.

[p] * Mar. 8. 1. In thoſe Days the Multitude being very great, and having nothing to eat, Jeſus called his Diſciples unto him, and ſaith unto them, I have compaſſion, *&c.*

paſſion on the multitude, becauſe they continue with me now three days, and have nothing to eat: and I will not ſend them away faſting, leſt they faint in the way. 33. And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſs, as to fill ſo great a multitude? 34. And Jeſus ſaith unto them, How many loaves have ye? and they ſaid, Seven, and a few little fiſhes. 35. And he commanded the multitude to ſit down on the ground. 36. And he [a] took the ſeven loaves, and the fiſhes, and gave thanks, and brake *them*, and gave to his diſciples, and the diſciples to the multitude. 37. And they did all eat, and were filled: and they took up of the broken meat that was left, ſeven baskets full. 38. And they that did eat, were four thouſand men, beſide women and children. 39. And he ſent away the multitude, and [b] took ſhip, and came into the coaſts of Magdala.

CHAP. XVI.

THE [c] Phariſees alſo with the Sadducees came, and tempting, deſired him that he would ſhew them a ſign from heaven. 2. He anſwered and ſaid unto them, when it is evening, ye ſay, *It will be* fair weather: for the ſky is red. 3. And in the morning, *It will be* foul weather to day: for the ſky is red and lowring. O ye hypocrites, ye can diſcern the face of the ſky, but can ye not *diſcern* the ſigns of the times? 4. [d] A wicked and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given unto it, but the ſign of the Prophet Jonas. And he left them, and departed. 5. And when his diſciples were come to the other ſide, they had [e] forgotten to take bread. 6. ¶ Then Jeſus ſaid unto them, (1) Take heed and beware of the [f] leaven of the Phariſees, and

[a] † See on Mat. 14. 19.

[b] ∴ Mar. 8. 9. And ſtraightway he *entred* into a *Ship* with his Diſciples, and came into the Parts of Dalmanutha.

[c] † See on Mat. 12. 38.

[d] † Mat. 12. 39. An evil and adulterous Generation, *&c. as here.*

[e] † Mar. 8. 14. Now the Diſciples had *forgotten* to take bread, neither had they in the Ship with them more than one Loaf.

[f] † Luk. 12. 1. —He began to ſay to his Diſciples firſt of all, Beware ye of the *Leaven* of the Phariſees, which is Hypocriſie.

(1) By the *Leaven* of the Phariſees and Sadducees is meant, as appears from

and of[c] the Sadducees. 7. And they reaſoned among themſelves, ſaying, *It is* becauſe we have taken no bread. 8. *Which* when Jeſus perceived, he ſaid unto them, O ye of little faith, why reaſon ye among your ſelves, becauſe ye have brought no bread? 9. Do ye not yet underſtand, neither remember the [g] five loaves of the five thouſand, and how many baskets ye took up? 10. Neither the [h] ſeven loaves of the four thouſand, and how many baskets ye took up? 11. How is it that ye do not underſtand that I ſpake *it* not to you concerning bread, that ye ſhould beware of the leaven of the Phariſees, and of the Sadducees? 12. Then underſtood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Phariſees, and of the Sadducees. 13. ¶ When Jeſus came into the coaſts of Ceſarea Philippi, he asked his diſciples, ſaying, Whom do [i] men ſay, that I, the Son [k] of man am? 14. And they ſaid, [l] Some *ſay that thou*

[c] † Mat. 14. 17. We have here but *five Loaves*, and two Fiſhes. † Joh. 6. 9. There is a Lad here, which hath *five* barley Loaves and two ſmall Fiſhes: but what are they among ſo many?

[h] * Mat. 15. 34.

[i] * Mar. 8. 27. He asked his Diſciples, *&c. as here.*

[k] Heb. 2. 14. Foraſmuch then as the *Children* are partakers of *Fleſh* and *Blood*, he alſo himſelf likewiſe took part of the ſame.—*Luk. 9. 18. He asked them, *&c. as here.*

[l] † Mat 14. 2. *[Herod]* ſaid unto his Servants, This is *John* the *Baptiſt*, he is riſen from the dead, and therefore mighty Works do ſhew forth themſelves in him.

[g] † Luk. 9. 7, 8, 9. Now Herod the tetrarch heard of all that was done by him: and he was perplexed, becauſe it was ſaid of ſome, that *John* was riſen from the dead; and of ſome, that *Elias* had appeared: and of others, that *one* of the old *Prophets* was riſen again. And Herod ſaid, John have I beheaded: but who is this of whom I hear ſuch things? And he deſired to ſee him,

from the 12*th* Verſe, the *corrupt Doctrines* they taught, and the Traditions they pretended to deliver as from the Fathers, which not only had no Foundation in, but were contrary to the Word of God. This Caution is not inconſiſtent with our Lord's commanding the People to *obſerve* and *do whatſoever they bid them*, Mat. 23. 3. For our Lord's Meaning there is, that they ſhould obſerve them ſo far, as what they taught was agreeable to the Laws of God; but if their Inſtructions did interfere with any Duty required by God, then they were not to obſerve them. For our Lord charges them with making the Commandments of God of none effect by their Traditions, Mat. 15. 6. Elſewhere he calls them blind *Guides*, and cautions the People not to be led by them. It is moreover obſervable, that theſe People placed much of their Religion in outward Obſervances, which contributed little or nothing to the Sanctification of the Soul, which we ought chiefly to have an eye to in all our religious Performances. On which account they are often ſtyled Hypocrites.

thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the Prophets. 15. He ſaith unto them, But whom ſay ye that I am? 16. And Simon Peter anſwered and ſaid, Thou art [m] Chriſt the Son of the living God. 17. And Jeſus anſwered and ſaid unto him, [n] Bleſſed art thou Simon Bar-jona: for [o] fleſh and blood hath not revealed *it* unto thee, but my [p] Father which is in heaven. 18. And I ſay alſo unto thee, that thou art [q] Peter, and upon this [r] rock I will build my church: * and the gates of hell ſhall not prevail againſt it. † 19. And I will give unto thee the [t] keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven. 20. Then [s] charged he his diſciples that they ſhould tell no man that he was Jeſus the Chriſt. 21. ¶ From that time forth, began Jeſus

[m] * Joh. 6. 69. We *believe* and are ſure that thou art that *Chriſt*, the *Son* of the living God. Joh. 1. 49. Nathaniel anſwered and ſaid unto him, Rabbi, Thou art the *Son* of *God*, thou art the *King* of Iſrael. † Joh. 11. 27.—I [Martha] *believe* that thou art the *Chriſt* the *Son* of God, which ſhould come into the World. † Act. 8. 37. He [the Eunuch] anſwered and ſaid, I believe that *Jeſus Chriſt* is the *Son* of God. † Act. 9. 20. Straightway he [Saul] preached Chriſt in the Synagogues, that he is the *Son* of God. † 1 Joh. 4. 15 Whoſoever ſhall confeſs that Jeſus is the *Son* of God, God dwelleth in him, and he in God. † 1 Joh. 5. 5. Who is he that overcometh the World, but he that *believeth* that Jeſus is the *Son* of God.

[n] Mat. 13. 16 Bleſſed are your Eyes, for *they ſee*, and your Ears, for *they hear*.

[o] *.* Eph. 2. 8. By *Grace* ye are ſaved, through Faith; and that not of your ſelves: it is the Gift of God.

[p] Mat. 11. 25. I thank thee, O *Father*, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the Wiſe and Prudent, and haſt *revealed* them unto Babes † 1 Cor. 2. 10. God hath *revealed them* unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God.

[q] * Joh. 1. 42. When Jeſus beheld him, he ſaid, Thou art Simon the Son of Jona: thou ſhalt be called Cephas, which is by interpretation a Stone.

[r] Iſa. 28. 16 Thus ſaith the Lord God, Behold, I lay in Zion for a *Foundation*, a Stone, a tried Stone, a precious Corner-Stone, a *ſure Foundation*.— † Eph. 2. 20. And are built upon the *Foundation* of the *Apoſtles* and Prophets, Jeſus Chriſt himſelf being the *chief* Corner-Stone. 1 Cor. 3. 11. Other *Foundation* can no man lay, than that is laid, which is *Jeſus Chriſt*. † Rev. 21. 14. The Wall of the City had *twelve Foundations*, and in them the Names of the twelve Apoſtles of the Lamb.

[t] * Joh. 20. 23. See on Mat 18. 18.

[s] † See on Mat 8. 4.

Jeſus [a] to ſhew unto his diſciples, how that he muſt go unto Jeruſalem, and ſuffer many things of the elders, and chief prieſts, and ſcribes, and be killed, and be raiſed again the third day. 22. Then Peter took him, and began to rebuke him, ſaying, * Be it far from thee [Gr. *pity thy ſelf*], Lord: this ſhall not be unto thee. 23. But he turned, and ſaid unto Peter, Get thee behind me, [b] Satan, thou art an offence unto me: for thou [c] ſavoureſt not the things that be of God, but thoſe that be of men. 24. ¶ Then ſaid Jeſus unto his diſciples, If any man will come after me, let him [d] deny himſelf, and take up his croſs, and follow

[a] † Mat. 17. 22. While they abode in Galilee, Jeſus ſaid unto them, The Son of Man ſhall be *betrayed* into the Hands of Men. † Mat. 20. 17. Jeſus going up to Jeruſalem, took the twelve Diſciples apart in the Way. † Mar. 9. 31. He taught his Diſciples, and ſaid unto them, The Son of Man is *delivered* into the Hands of Men, and they ſhall kill him — † Mar. 8. 31. He began to teach them, that the Son of Man muſt *ſuffer* many things, and be *rejected* of the Elders, and of the chief Prieſts, and Scribes, and be *killed*, and after three Days riſe again. † Mar. 10. 33. Behold we go up to Jeruſalem, and the Son of Man ſhall be *delivered* unto the chief Prieſts, and unto the Scribes; and they ſhall *condemn* him to Death, and ſhall deliver him to the Gentiles. * Luk. 9. 22, 44. The Son of Man muſt *ſuffer* many things, and be *rejected* of the Elders, and chief Prieſts, and Scribes, and be *ſlain*, and be raiſed the third Day. Let theſe ſayings ſink down into your Ears: for the Son of Man ſhall be *delivered* into the Hands of Men † Luk. 18. 31. He took unto him the Twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the Prophets concerning the Son of Man, ſhall be accompliſhed. † Luk. 24. 7. The Son of Man muſt be delivered into the Hands of ſinful Men, and be crucified, and the third Day riſe again.

[b] † See 2 Sam. 19. 22. And David ſaid, What have I to do with you, ye Sons of Zeruiah, that ye ſhould this Day be *Adverſaries* unto me.

[c] Rom. 8. 7. The carnal Mind is *enmity* againſt God: for it is not ſubject to the Law of God, neither indeed can be. Jam. 3. 15. This Wiſdom deſcendeth not from above, but is earthly, *ſenſual*, deviliſh.

[d] * Mat. 10. 38. He that *taketh not* his *Croſs*, and followeth after me, is not worthy of me. * Mar. 8. 34. When he had called the People unto him, with his Diſciples alſo, he ſaid unto them, Whoſoever will come after me, let him *deny* himſelf, and take up his *Croſs* and *follow* me. † Luk. 9. 23. And he ſaid to them all, if any Man, *&c. as here.* † Luk. 14. 27. Whoſoever doth not *bear* his *Croſs*, and come after me, cannot be my Diſciple. ∴ Act 14. 22. —We muſt through *much Tribulation* enter into the Kingdom of God. ∴ 1 Theſ. 3. 3. No Man ſhould be moved by theſe *Afflictions*, for your ſelves know that we are appointed thereunto. ∴ 2 Tim. 3. 12. Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer Perſecution. Heb. 11. 24:

By

follow me. 25. For whoſoever will [e] ſave his life, ſhall loſe it: and whoſoever will [f] loſe his life for my ſake, ſhall find it. 26. For what is a man [g] profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give [h] in exchange for his ſoul? 27. For the Son of man [i] ſhall come in the glory of his Father, with [k] his Angels; and then he ſhall [l] reward every man according

By *Faith* Moſes when he was come to Years, *refuſed* to be called the *Son* of *Pharaoh*'s Daughter.

[e] † Joh. 12. 25. See on Luk. 17. 33

[f] Rev. 12. 11. —They *loved* not their Lives unto the Death. Heb. 11. 35 Women received their Dead raiſed to Life again: others were *tortured*, not accepting deliverance; that they might obtain a better Reſurrection.

[g] Luk. 12. 19, 20. —Soul, thou haſt much Goods laid up for many Years; take thine Eaſe, eat, drink, and be merry. But God ſaid unto him, Thou Fool, this Night thy Soul ſhall be *required* of thee: then whoſe ſhall thoſe things be which thou haſt provided. Luk. 9. 25. What is a Man *advantaged*, if he ſhall gain the *whole World*, and loſe himſelf, or be caſt away?

[h] † Pſal. 49. 7, 8. None of them can by any means *redeem* his Brother, nor give to God a *Ranſom* for him: for the Redemption of their Soul is precious, and it ceaſeth for ever.

[i] † Mat. 26. 64. Hereafter ſhall ye ſee the Son of Man ſitting on the right Hand of Power, and *coming* in the Clouds of Heaven. † Mar. 8. 38. Whoſoever therefore ſhall be aſhamed of me, and of my Words,— of him alſo ſhall the Son of man be aſhamed, when he *cometh* in the Glory of his Father, with the Holy Angels.

[k] Zech. 14. 5. —The Lord my God ſhall *come*, and *all* the *Saints* with thee. † Mat. 25. 31. When the Son of Man ſhall *come* in his Glory, and all the *holy Angels* with him, then ſhall he ſit upon the Throne of his Glory. † Jude ver. 14. Behold, the Lord *cometh* with ten thouſands of his *Saints*.

[l] † Job 34. 11. The Work of Man ſhall he *render* unto him, and cauſe every man to find according to his *Ways*. Prov. 24. 12. —He that keepeth thy Soul, doth not he know it? and ſhall not he *render* to every Man according to his *Works*? Iſa. 3. 10, 11. Say ye to the Righteous, that it ſhall be *well* with him: for they ſhall eat the *Fruit* of their Doings. Wo unto the Wicked, it ſhall be *ill* with him: for the *Reward* of his Hands ſhall be given him. Jer. 17. 10. I the Lord ſearch the Heart, I try the Reins, even to *give* every Man *according* to his *Ways*, and according to the *Fruit* of his *Doings*. Jer. 32. 19. Thine Eyes are open upon all the *Ways* of the Sons of Men, to *give* every one according to his *Ways*, and according to the *Fruit* of his *Doings*. 1 Cor. 3. 8. Every Man ſhall *receive* his own *Reward*, according to his own *Labour*. 2 Cor. 5. 10. We muſt all appear before the Judgment-ſeat of Chriſt; that every one may *receive* the Things done in the Body, according to that he hath *done*, whether it be good or bad. Gal. 6. 5. Every Man ſhall *bear* his own *burden*. Eph. 6. 8. Knowing that whatſoever good thing any Man doth, the *ſame* ſhall he *receive* of the Lord, whether he be Bond or Free. Col. 3. 25. He that *doth* Wrong,

cording to his works. 28. Verily I ſay unto you, There be [m] ſome ſtanding here, which ſhall not taſte of death, till they ſee the Son of man coming in his kingdom.

CHAP. XVII.

AND [n] after (1) ſix days, Jeſus taketh [o] Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2. And was transfigured before them, and his face did [p] ſhine as the ſun, and his raiment was white as the light. 3. And behold, there appeared unto them Moſes and Elias talking with him. 4. Then anſwered Peter, and ſaid unto Jeſus, Lord, it is good

Wrong, ſhall *receive* for the *Wrong* that he hath done. 1 Pet. 1. 17. If ye call on the Father, who without reſpect of Perſons *judgeth* according to every *Man's Work*. * Pſ. 62. 12 Unto thee, O Lord, belongeth mercy: for thou *rendreſt* to every Man according to his *Works*. * Rom 2 6. Who will *render* to every Man according to his *Deeds*. Rom. 14. 12. So then every one of us ſhall *give Account* of himſelf to God. † Rev. 2. 23. All the Churches ſhall know that I am he which ſearcheth the Reins and Hearts: and I will *give* to every one of you according to your *Works*. Rev. 22. 12. Behold, I come quickly, and my *Reward* is with me, to give to every Man *according* to his *Works*.

[m] See on Mar. 9. 1.

[n] * Mar. 9. 2. After *ſix* Days, Jeſus taketh with him, Peter, and James, and John, and leadeth them up into an high Mountain apart by themſelves: and he was, *&c.*

* Luk. 9. 28. About an *eight Days* after theſe Sayings, he took Peter, and John, and James, and went up into a mountain to pray.

[o] Mar. 5. 37. He ſuffered no man to follow him, ſave *Peter*, and *James*, and *John* the Brother of James.

[p] Exod. 34. 30. When Aaron and all the Children of Iſrael ſaw Moſes, behold the *Skin* of his *Face ſhone*, and they were afraid to come nigh him. Joh. 1. 14. We beheld his *Glory*, the *Glory* as of the only begotten of the Father. Mat. 28. 3. His [the Angel's] Countenance was *like Lightning*, and his Raiment white as Snow. 2 Pet. 1. 17. He received from God the Father *Honour* and *Glory*, when there came ſuch a Voice to him from the *excellent Glory*, This is my beloved Son in whom I am well pleaſed.

(1) St. *Luke*, Chap. 9. 28. ſays, *about an eight Days*, but St. *Matthew* and St. *Mark* ſay, *after ſix Days*; which difference is thus accounted for. St. *Luke* reckons the Day on which our Lord made this Promiſe for *one*, and that on which he was transfigured, for *another*; but St. *Matthew* and St *Mark* ſpeak of the compleat Days between the Promiſe and the Transfiguration. This is evident from the Manner of St. *Luke*'s Expreſſion. He does not ſay, *after* eight Days, but *about* an eight Days after.

good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moſes, and one for Elias. 5. While he yet ſpake, behold, a bright [a] cloud over-ſhadowed them: and behold, a voice out of the cloud, which ſaid, This is my [b] beloved Son, in whom I am [c] well pleaſed; [d] hear ye him. 6. And when the [e] diſciples heard *it*, they fell on their face, and were ſore afraid. 7. And Jeſus came and [f] touched them, and ſaid, Ariſe, and be not afraid. 8. And when they had lift up their eyes, they ſaw no man, ſave Jeſus only. 9. And as they came down from the mountain, Jeſus [g] charged them, ſaying, Tell the viſion to no man, until the Son of man be riſen again from the dead. 10. And his diſciples asked him, ſaying, [h] Why then ſay the Scribes, that Elias muſt firſt come? 11. And Jeſus anſwered and ſaid unto them, Elias truly ſhall firſt come, and [i] reſtore all

[a] Exod. 40. 34. A *Cloud* covered the Tent of the Congregation, and the *Glory* of the Lord filled the Tabernacle. 1 King. 8. 10, 11. The *Cloud* filled the Houſe of the Lord, ſo that the Prieſts could not ſtand to miniſter, becauſe of the *Cloud*: for the *Glory* of the Lord filled the Houſe of the Lord.

[b] † Mat. 3. 17. This is, *&c. as here.* † Mar. 1. 11. Thou art my, *&c. as here.* † Luk. 3. 22. A Voice came from Heaven, which ſaid, Thou art, *&c. as here.*

[c] † Iſa. 42. 1. Behold, — mine Elect in whom my Soul *delighteth.*

[d] † Deut. 18. 19. —Whoſoever will not *hearken* to my Words which he ſhall ſpeak in my Name, I will require it of him. † Act. 3. 23. It ſhall come to paſs, that every Soul which will not *hear* that Prophet, ſhall be deſtroyed from among the People.

[e] † 2 Pet. 1. 18. And this Voice which came from Heaven *we heard*, when we were with him in the holy Mount

[f] † Dan. 8. 18. As he was ſpeaking with me, I was in a deep Sleep — but he *touched* me and ſet me upright. † Dan. 9. 21. While I was ſpeaking in Prayer, even the Man Gabriel —being cauſed to flie ſwiftly, *touched* me about the Time of the Evening Oblation. † Dan. 10. 10, 18. Behold an Hand *touched me*, which ſet me upon my Knees, and upon the Palms of my Hands. There came again and *touched* me one like the Appearance of a Man, and he ſtrengthned me.

[g] † See on Mat. 8. 4.

[h] † Mal. 4. 5. * Mar. 9. 11. See on Mat. 11. 13, 14.

[i] † Luk 1. 16, 17. Many of the Children of Iſrael ſhall he *turn* to the Lord their God And he ſhall go before him in the Spirit and Power of Elias, *to turn* the Hearts of the Fathers to the Children, and the Diſobedient to the Wiſdom of the juſt, to *make ready* a People prepared for the Lord. † Act. 3 21. Whom [Jeſus Chriſt] the Heaven muſt receive, until the Times of *Reſtitution* of all things, which God hath ſpoken by the Mouth of all his holy Prophets, ſince the World began.

all things: 12. But I ſay unto you, that [k] Elias is come already, and they knew him not, but have done unto him whatſoever they liſted: likewiſe ſhall alſo the Son of man ſuffer of them. 13. Then the diſciples underſtood that he ſpake unto them of [l] John the Baptiſt. 14. ¶ And when they [m] were come to the multitude, there came to him a *certain* man, kneeling down to him, and ſaying, 15. Lord, have mercy on my ſon, for he is lunatick, and ſore vexed: for oft-times he falleth into the fire, and oft into the water. 16. And I brought him to thy diſciples, and they could not cure him. 17. Then Jeſus anſwered and ſaid, O faithleſs and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him hither to me. 18. And Jeſus rebuked the devil, and he departed out of him: and the child was cured from that very hour. 19. Then came the diſciples to Jeſus apart, and ſaid, Why could not we caſt him out? 20. And Jeſus ſaid unto them, Becauſe of your unbelief: for verily I ſay unto you, If ye have [n] faith as a grain of muſtard-ſeed, ye ſhall ſay unto this (1) mountain,

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[k] ∴ Mat. 11. 14. This is *Elias* which was for to come. ∴ Mar. 9. 12. He anſwered and told them, *Elias* verily cometh firſt, and reſtoreth all things.

[l] ∴ Mat. 11. 14. *The Words under* Ver. 12.

[m] * Mar. 9. 14. When he came to his Diſciples, he ſaw a *great Multitude* about them, and the Scribes queſtioning with them. * Luk. 9. 37. It came to paſs, that on the next day when they were come down from the Hill, *much people* met him.

[n] † Mat. 21. 21. If ye have *Faith*, and doubt not, ye ſhall not only do this which is done to the Fig-tree; but alſo, if ye ſhall ſay to this Mountain, Be thou removed and caſt into the Sea, it ſhall be done. † Mar. 9 23. Jeſus ſaid unto him, If thou canſt *believe*, all things are poſſible to him that *believeth*. † Mar. 11. 23. Verily I ſay unto you, that whoſoever ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the Sea, and ſhall not *doubt* in his Heart, but ſhall *believe* that thoſe things which he ſaith ſhall come to paſs, he ſhall have whatſoever he ſaith. * Luk. 17. 6. If ye had *Faith* as a Grain of Muſtard-ſeed, ye might ſay to this Sycamine-tree, Be thou plucked up by the Root; and be thou planted in the Sea; and it ſhould obey you. † 1 Cor. 12. 9. To another, *Faith*, by the ſame Spirit † 1 Cor. 13. 2. Though I have all *Faith*, ſo that I could remove mountains, and have no Charity, I am nothing. † Jam. 1. 6. Let him ask in *Faith*, nothing wavering.

(1) Here ſeems to be an *Hyperbole* in theſe Words, which is a *figure* of Speech, whereby though *much* is intended, yet not *ſo much* as is ſpoken.

tain, Remove hence to yonder place, and it ſhall remove; and nothing ſhall be impoſſible unto you. 21. Howbeit this kind goeth not out, but by prayer and faſting. 22. ¶ And while they abode in Galilee, Jeſus ſaid unto them, The Son of man ſhall be ° betrayed into the hands of men. 23. And they ſhall kill him, and the third day he ſhall be raiſed again: and they were exceeding ſorry. 24. ¶ And when they were come to ᵖ Capernaum, they that received (2) tribute-*money*, came to Peter, and ſaid, Doth not your Maſter pay tribute? 25. He ſaith, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? of whom do the kings of the earth take cuſtom or tribute? of their own children,

° † Mar. 8. 31. * Mar. 9. 31. † Mar 10 33. * Luk. 9 22, 44. † Luk. 18. 31. See on Mat. 16. 21.

ᵖ † Mar. 9. 33. He came to *Capernaum*, and being in the Houſe, he asked them, What was it that ye diſputed among your ſelves, by the Way?

ken. So that the Meaning of our Lord is not, that through the Power of Faith, the Apoſtles ſhould be, ſtrictly ſpeaking, able to remove Mountains; but that they ſhould be enabled to do *extraordinary* Things in the Diſcharge of their Office, and to ſurmount the *greateſt* Obſtructions to the Progreſs of the Goſpel. This Senſe is the more probable, becauſe the *Jews* were wont to ſay, of a *Doctor* able to reſolve the moſt *difficult* Queſtions, that he was a *rooter up of Mountains*; and becauſe this *Figure* is often uſed in the holy Scriptures. Hence it is ſaid of *Saul* and *Jonathan*, 2 Sam. 1. 23. *They were ſwifter than Eagles, and ſtronger than Lions*; meaning only, that they were *very ſwift*, and *very ſtrong*. And when the Prophet *Zechary*, Chap 14. 4. ſpeaks of the *Cleaving* of the Mount of *Olives*, and that *half of it ſhall remove toward the North*, and *half of it toward the South*, it is not to be underſtood of the actual *Cleaving* of the Mountain, but that there ſhould be great Commotions among the People, which ſhould open a Way for the Enemy. Again, when St. *John* ſays, Chap. 21. 25. that there were many other Things which Jeſus did, the which if they ſhould be written, the World would not contain the Books, he means no more, than that our Lord did very many more miraculous Works than are recorded of him. And peradventure, the beſt Solution of thoſe difficult Places wherein *Moſes*, Exod. 32. 32. deſires God to blot him out of the Book he had written, and St *Paul*, Rom. 9. 3. that he might be accurſed from Chriſt, is, to ſuppoſe them to be *Hyperbolical* Expreſſions, by which, though much is intended, yet not ſo much as is ſpoken, their Meaning being, that they could be content to undergo *great* and *ſevere* Afflictions, even *Death* it ſelf, if thereby they could benefit and profit the *Jews* their Brethren and Kinſmen according to the Fleſh.

(2) ‡ This is called in the Original, *Didrashma*, being in Value Fifteen-pence. See Exod. 30. 13. and Exod. 38. 26.

children, or of ſtrangers? 26. Peter ſaith unto him, Of ſtrangers. Jeſus ſaith unto him, Then are the children free. 27. Notwithſtanding, leſt we ſhould [a] offend them, go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up: and when thou haſt opened his mouth, thou ſhalt find a (1) piece of money: that take, and give unto them for me and thee.

CHAP. XVIII.

AT the [b] ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? 2. And Jeſus called a little child unto him, and ſet him in the midſt of them, 3. And ſaid, Verily I ſay unto you, [c] Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. 4. Whoſoever therefore ſhall [d] humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. 5. And whoſo ſhall [e] receive one ſuch little child in my name, receiveth me. 6. But whoſo ſhall [f] offend

[a] 1 Joh. 2. 10. He that loveth his Brother, abideth in the Light, and there is none occaſion of *ſtumbling* in him.

[b] * Mar. 9. 33. The Words under *Mat.* 17. 24. * Luk. 9. 46. Then there aroſe a *reaſoning* among them, which of them ſhould be *greateſt* † Luk. 22. 24. There was alſo a *ſtrife* among them, which of them ſhould be accounted the *greateſt*.

[c] † Pſal. 131. 2 Surely I have *behaved* and *quieted* my ſelf as a *Child* that is weaned of his Mother: my Soul is even as a *weaned Child*. * Mat. 19. 14. * 1 Cor. 14. 20. Brethren, be not *Children* in Underſtanding: howbeit, in Malice be ye *Children*, but in Underſtanding be men. † 1 Pet. 2. 2. As *new* born *Babes* deſire the ſincere milk of the Word, that ye may grow thereby.

[d] Mat. 20. 27. Whoſoever will be *Chief* among you, let him be your *Servant*. See on Mat. 5. 3, 4.

[e] † Mat. 10. 42. Whoſoever ſhall *give* to drink unto one of theſe *little ones*, a Cup of cold Water only in the Name of a Diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.

[f] * Mar 9. 42. Whoſoever ſhall *offend* one of theſe little ones that believe in me, it is better for him, that a mill-ſtone were hanged about his Neck, and he were caſt into the ſea. * Luk. 17. 1, 2. It is impoſſible but that *offences* will come: but wo unto him through whom they come. It were better for him that a mill-ſtone were hanged about his Neck, and he caſt

(1) ‡ Or, *a Stater*. It is half an Ounce of Silver, in value Two Shillings ſix-pence, after Five-Shillings the Ounce.

fend one of theſe [g] little ones which believe in me, it were better for him that a mill-ſtone were hanged about his neck, and *that* he were drowned in the depth of the ſea. 7. ¶ Wo unto the World becauſe of offences: for it [h] muſt needs be that offences come: but [i] wo to that man by whom the offence cometh. 8. Wherefore if thy [k] hand or thy foot offend thee, cut them off, and caſt *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire. 9. And if thine eye offend thee, pluck it out, and caſt *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell-fire. 10. Take heed that ye deſpiſe not one of theſe little ones: for I ſay unto you, that in heaven their [l] Angels do always [m] behold the face of my Father which is in heaven. 11. For the Son of man is come to [n] ſave that which was loſt. 12. How think ye? if

caſt into the Sea, than that he ſhould *offend* one of theſe little ones.

[g] Joh 21. 15. — Feed my *Lambs*.

[h] † 1 Cor. 11. 19. There *muſt* be alſo Hereſies among you, that they which are approved may be made manifeſt among you.

[i] † Mat. 26. 24. *Wo* unto that man by whom the Son of man is betrayed; it had been good for that man, if he had not been born.

[k] * See on Mat. 5. 29.

[l] † Pſ. 34. 7. The *Angel* of the Lord encampeth round about them that fear him, and delivereth them. 2 King. 6. 16. He [*Eliſha*] anſwered, Fear not: for *they* that be *with us*, are more than they that be with them. Gen 32. 1, 2. Jacob went on his Way, and the *Angels* of God met him. And when Jacob ſaw them, he ſaid, This is God's *Hoſt*. Pſ. 91. 11. He ſhall give his *Angels* charge over thee to keep thee in all thy Ways. † Pſ. 103. 20. Bleſs the Lord, ye his *Angels* that excel in Strength, that do his Commandments, hearkning unto the Voice of his Word. † Dan. 7. 10. —*Thouſand* thouſands miniſtred unto him, and *ten thouſand* times ten thouſand ſtood before him.— † Zech. 13. 7. I will turn mine hand upon the *little ones*. Mat. 4. 11. The Devil leaveth him, and behold, *Angels* came and miniſtred unto him. Luk. 22. 43. There appeared an *Angel* unto him from Heaven, ſtrengthning him. † Heb. 1. 14. Are they not all *miniſtring Spirits*, ſent forth to miniſter for them, who ſhall be *Heirs* of Salvation?

[m] ∴ Eſth. 1. 14. —The ſeven *Princes* of Perſia and Media, which ſaw the King's Face, and which ſat the *firſt* in the Kingdom. Luk. 1 19. —I am Gabriel which *ſtand* in the *Preſence* of God. Rev. 8. 2. I ſaw ſeven Angels which *ſtood before* God.

[n] * Luk. 19. 10. The Son of man is come to *ſeek* and to *ſave* that which is loſt. Joh. 3. 17. God

if a man have an hundred [a] ſheep, and one of them be [b] gone aſtray, doth he not leave the ninety and nine, and goeth into the mountains, and ſeeketh that which is gone aſtray? 13. And if ſo be that he find it, verily I ſay unto you, he rejoiceth more of that *ſheep* than of the ninety and nine which went not aſtray. 14. Even ſo it is not the will of your Father which is in heaven, that one of theſe little ones ſhould [c] periſh. 15. ¶ Moreover, if thy [d] brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt * gained thy brother. 16. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of [f] two or three witneſſes every word may be eſtabliſhed. 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an [g] heathen man

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God ſent not his Son into the World to condemn the World; but that the *World* through him might be *ſaved*. 1 Tim. 1. 15. This is a faithful Saying, and worthy of all acceptation, that Chriſt Jeſus came into the *World* to *ſave* Sinners.

[a] * Luk. 15. 4. What man of you having an *hundred Sheep*, if he loſe one of them, doth not leave the Ninety and nine in the Wilderneſs, and go after that which is *loſt*, until he find it? Jer. 50. 6. My People hath been *loſt* Sheep.—

[b] 1 Pet. 2. 25. Ye were as ſheep *going* aſtray.

[c] Joh. 10. 28. I give unto them eternal Life, and they ſhall never *periſh*, neither ſhall any pluck them out of my Hand.

[d] * Lev. 19. 17. † Eccleſiaſticus 19. 13. See on Luk. 17. 3.

[e] †Jam. 5. 20. ∴ 1 Pet. 3. 1. See on Rom. 11. 14.

[f] Deut. 17. 6. At the mouth of *two* Witneſſes, or *three* Witneſſes, ſhall he that is worthy of Death, be put to Death; but at the mouth of one Witneſs, he ſhall not be put to Death. Deut. 19. 15. —At the mouth of *two* Witneſſes, or at the mouth of *three* Witneſſes, ſhall the matter be eſtabliſhed. * John 8. 17. It is alſo written in your Law, that the Teſtimony of *two* Men is true. * 2 Cor. 13. 1. In the mouth of *two* or *three* Witneſſes ſhall every Word be eſtabliſhed. * Heb. 10, 28. He that deſpiſed Moſes Law, died without Mercy under *two* or *three* Witneſſes.

[g] † Rom. 16. 17. Now I beſeech you, Brethren, *mark* them which cauſe Diviſions and Offences, contrary to the Doctrine which ye have learned, and *avoid* them, * 1 Cor. 5. 9, 11. I wrote to you in an Epiſtle, not to *company* with Fornicators. But now I have written unto you, not to *keep Company*, if any man that is called a Brother, be a Fornicator, or covetous, or an Idolater, or Railer, or a Drunkard, or an Extortioner, with ſuch an one, no not to eat. 2 Cor. 6. 14. —What *fellowſhip* hath Righteouſneſs with Unrighteouſneſs? and what *communion* hath Light with Darkneſs? Eph. 5. 11. Have *no fellowſhip* with the unfruitful Works of Darkneſs.— 2 Theſ. 3. 6, 14. Now we command you, Bre-

and a publican. 18. Verily I say unto you, (1) Whatsoever ye shall [h] bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. 19. Again I say unto you, that if two of you [i] shall agree on earth as touching any thing that they shall ask, it shall [k] be done for them of my Father which is in heaven. 20. For where two or three are gathered together in my name, there am I in the [i] midst of them.

Brethren, in the Name of our Lord Jesus Christ, that ye *withdraw* your selves from every Brother that walketh disorderly, and not after the Tradition he received of us. If any man obey not our Word, — note that man, and have *no Company* with him, that he may be ashamed. 2 Tim. 3. 5. Having a Form of Godliness, but denying the Power thereof: from such *turn* away. † 2 Joh. ver 10. If there come any unto you, and bring not this Doctrine, *receive* him not into your house, neither bid him God speed.

[h] † Mat. 16. 19. I will give unto thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt *bind* on Earth, shall be *bound* in Heaven: and whatsoever thou shalt *loose* on Earth, shall be *loosed* in Heaven. * Joh. 20. 23. Whosesoever Sins ye remit, they are remitted unto them, and whosesoever Sins ye retain, they are retained. Act. 2. 38. Then Peter said unto them, *Repent* and be *Baptized* every one of you in the Name of Jesus Christ, for the *Remission* of Sins.— * 1 Cor. 5. 4. In the Name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the Power of our Lord Jesus Christ, to deliver such an one unto Satan. —2 Cor. 2. 10. To whom ye forgive any thing, I forgive also.—

[i] ∴ Mat. 5. 24. Leave there thy Gift before the Altar, and go thy way *first* be *reconciled* to thy Brother, and then come and offer thy Gift.

[k] Joh. 9. 31 Now we know that God heareth not Sinners: but if any man be a worshipper of God, and doth his Will, *him he heareth*. Jam. 5. 16. The effectual fervent Prayer of a righteous man *availeth much*. † 1 Joh. 3. 22. Whatsoever we ask we *receive* of him, because we keep his Commandments, and do those things that are pleasing in his sight. † 1 Joh 5. 14. This is the confidence we have in him, that if we ask any thing according to his Will, he *heareth* us.

[i] Mat. 28. 20. Lo I am *with you* alway,

(1) The Sense of these Words seems to be this. Our Lord gives his Apostles authority to *settle* the *Terms* and *Conditions* on which Men should be accepted by God. They being infallibly assisted, were to inform them, what Duties God required, and what Sins he forbid. This *Commission* the Apostles executed, declaring in the plainest Expressions, that God required, that Men should *believe* in the Lord Jesus Christ, that they should *Repent* and *turn from* their Sins, and seriously endeavour to *obey* the *Laws* of Jesus Christ, and that unless they complied with these *Conditions*, they were not to expect Salvation by him. Those who would see more on this Subject, may consult Dr. *Whitby* on the Places here referr'd to. Also *Lightfoot*, &c.

them. 21. ¶ Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till [a] ſeven times? 22. Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times: but until [b] ſeventy times ſeven. 23. ¶ Therefore is the kingdom of heaven likened unto a certain king which would take account of his ſervants. 24. And when he had begun to reckon, one was brought unto him, which owed him ten thouſand (1) talents. 25. But foraſmuch as he had not to pay, his lord commanded him to be [c] ſold, and his wife and children, and all that he had, and payment to be made. 26. The ſervant therefore fell down, and * worſhipped him [Or, *beſought him*], ſaying, Lord, have patience with me, and I will pay thee all. 27. Then the Lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. 28. But the ſame ſervant went out, and found one of his fellow-ſervants which owed him an hundred (2) pence: and he laid hands on him, and took *him* by the throat, ſaying, Pay me that thou oweſt. 29. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. 30. And he would not: but went and caſt him into priſon, till he ſhould pay the debt. 31. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. 32. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: 33. Shouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? 34. And his lord was wroth, and delivered him

H 4 to

alway, even unto the end of the World.

[a] * Luk. 17. 4. And if he treſpaſs againſt thee *ſeven times* in a Day, and *ſeven times* in a Day turn again to thee, ſaying, I repent, thou ſhalt forgive him.

[b] † Mar. 11. 25. † Col. 3. 13. See on Mat. 6. 14.

[c] Neh. 5. 8. We, after our Ability, have redeemed our Brethren the Jews, which were *ſold* unto the Heathen; and will you even *ſell* your Brethren? or ſhall they be *ſold* unto us?

(1) ‡ A Talent is 750 Ounces of Silver, which, after five Shillings the Ounce, is 107*l.* 10*s.*

(2) ‡ The *Roman* Peny is the eighth Part of an Ounce, which, after five Shillings the Ounce, is Seven-pence half-peny.

to the tormenters, till he ſhould pay all that was due unto him. 35. [d] So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

CHAP. XIX.

Year of our Lord 33.

AND it came to paſs, that when Jeſus had finiſhed theſe ſayings, he departed from Galilee, and came into the [e] coaſts of Judea, beyond Jordan: 2. And great [f] multitudes followed him, and he healed them there. 3. ¶ The Phariſees alſo came unto him, tempting him, and ſaying unto him, Is it lawful for a man to put away his wife for every cauſe? 4. And he anſwered and ſaid unto them, Have ye not read that he which [g] made *them* at the beginning, made them male and female? 5. And ſaid, For [h] this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife: and they twain ſhall be one fleſh. 6. Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let not man put aſunder. 7. They ſay unto him [i] Why did Moſes then command to give a writing of divorcement, and to put her away? 8. He ſaith unto them, Moſes, becauſe of the [k] hardneſs of your hearts, ſuffered you to put away your wives: but from the beginning it was not

[d] † Mar. 11. 25. † Jam. 2. 1, 3. See on Mat. 6. 14, 15.

[e] * Mar. 10. 1. And he aroſe from thence, and cometh into the *Coaſts* of Judea by the farther ſide of Jordan: and the People reſort unto him again; and, as he was wont, he taught them again.

[f] † Mat 12 15. — Great *Multitudes* followed him, and he healed them all.

[g] * Gen. 1. 27. —*Male* and *Female* created he them. † Gen. 5. 2. *Male* and *Female* created he them, and bleſſed them, and called their Name Adam, in the Day when they were created. † Mal. 2. 15. Did not he make *one*? yet had he the reſidue of the Spirit: and wherefore one? that he might ſeek a godly Seed: therefore take heed to your Spirit, and let none deal treacherouſly againſt the Wife of his youth.

[h] * Gen. 2. 24. * Eph. 5. 31. * 1 Cor. 6. 16. ∴ 1 Cor. 7. 2. See on Mar. 10. 7.

[i] * Deut. 24. 1. See on Mat. 5 31.

[k] Deut. 9. 6. —Thou art a *ſtiff-necked* People. Deut 31. 27. I know thy Rebellion and thy *ſtiff-neck*. — Ez. 2. 4. They are impudent children and *ſtiff-hearted*.

not ſo. 9. And I [a] ſay unto you, Whoſoever ſhall put away his wife, except it *be* for fornication, and ſhall marry another, committeth adultery: and whoſo marrieth her which is put away, doth commit adultery. 10. ¶ His diſciples ſay unto him, If the caſe of the man be ſo with *his* wife, it is not good to marry. 11. But he ſaid unto them, All men [b] cannot receive this ſaying, ſave *they* to whom it is given. 12. For there are ſome [c] eunuchs, which were ſo born from *their* mothers womb: and there are ſome eunuchs, which were made eunuchs of men: and there be eunuchs, which have (1) made themſelves eunuchs for the kingdom of heavens ſake. He that is able to receive *it*, let him receive *it*. 13. ¶ Then were there brought unto him [d] little children, that he ſhould put *his* hands on them, and

[a] * Mar. 10. 11. * Luk. 16. 18. * 1 Cor. 7. 10, 11. See on Mat. 5. 32.

[b] † 1 Cor. 7. 2, 7, 9, 17. To *avoid* Fornication, let every man have his own Wife, and let every Woman have her own Husband. I would that all men were even as I my ſelf: but every man hath his *proper Gift* of God, one after this manner, and another after that. If they *cannot contain*, let them marry: for it is better to marry than to burn. As God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk: and ſo ordain I in all Churches.

[c] † 1 Cor. 7. 32, 34. I would have you without *carefulneſs*. He that is *unmarried* careth for the things that belong to the Lord, how he may pleaſe the Lord. There is difference alſo between a Wife and a Virgin: The *unmarried* Woman careth for the things of the Lord, that ſhe may be holy, both in Body and Spirit: but ſhe that is married careth for the things of the World, how ſhe may pleaſe her Husband. † 1 Cor. 9. 5, 15. Have we not power to lead about a Siſter a Wife, as well as other Apoſtles, and *as* the Brethren of the Lord and Cephas. But I *have uſed* none of theſe things. Neither have I written theſe things that it ſhould be ſo done unto me: for it were better for me to die, than that any man ſhould make my glorying void.

[d] * Mar. 10. 13. And they brought *young Children* to him, that he ſhould touch them; and his Diſciples rebuked thoſe that brought

(1) Some underſtanding theſe Words literally, have been led into very great Miſtakes, which would have been prevented, if Tranſlators had rendred them as they are to be underſtood. Our Lord's Meaning undoubtedly is, Some live *as* Eunuchs do for the Kingdom of Heavens ſake. *That is*, they do not Marry. But if any cannot *live chaſtly* without Marriage, it is their Duty to Marry. But if they have received ſuch a *ſpecial Gift* from God, as to be able to preſerve their Chaſtity unmarried, they may ſo continue, without making Vows, which often entangle the Conſcience.

and pray: and the diſciples rebuked them. 14. But Jeſus ſaid, Suffer little children, and forbid them not to come unto me: for of [e] ſuch is the kingdom of heaven. 15. And he [f] laid *his* hands on them, and departed thence. 16. ¶ And behold, [g] one came and ſaid unto him, [h] Good maſter, what good thing ſhall I do that I may have eternal life? 17. And he ſaid unto him, Why calleſt thou me good? [i] *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments. 18. He ſaith unto him, Which? Jeſus ſaid, Thou ſhalt do no [k] murder, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs. 19. [l] Honour thy father and *thy* mother: and, Thou ſhalt [m] love thy neighbour as thyſelf. 20. The young man ſaith unto him, All theſe things have I kept from my youth up: what lack I yet? 21. Jeſus ſaith unto him, If thou wilt be perfect, [n] go and (1) ſell that thou haſt, and give to the poor, and thou ſhalt

brought them. * Luk. 18. 15. They brought unto him alſo *Infants*, that he would touch them, but when his Diſciples ſaw it, they rebuked them.

[e] † See on Mat. 18. 3.

[f] See the Note on Act. 6. 6.

[g] * Mar. 10. 17. —There came *one* running, and kneeled to him, and asked him, Good maſter, what ſhall I do, that I may inherit eternal Life? * Luk. 18. 18. And a *certain Ruler* asked him, ſaying, Good Maſter, what ſhall I do to inherit eternal Life?

[h] † Luk. 10. 25. Behold, a certain Lawyer ſtood up, and tempted him, ſaying, *Maſter*, what ſhall I do to inherit eternal Life?

[i] 1 Sam. 2. 2. There is *none holy* as the Lord.

[k] * Exod. 20. 13. Deut. 5. 17. *The ſixth Commandment.*

[l] See on Mat. 15. 4.

[m] † Lev. 19. 18. † Rom. 13. 9. † Gal. 5. 14. † Jam. 2. 8. See on Joh. 13. 34.

[n] † Luk. 12. 33. † Luk. 16. 9. † 1 Tim. 6. 19. See on Mat. 16. 20.

(1) This is no *Evangelical Counſel* of Perfection, as the Church of Rome call it, but a *particular* Command given to this young Man. Our Lord knew the Hearts of all Men, and might probably ſee that *Covetouſneſs* was the prodominant and reigning Vice in this Perſon: and therefore gave him this Precept to try him, and to convince him that he was not ſo righteous or perfect, as he thought himſelf to be. Chriſtians no doubt are obliged to draw off their Affections from this World, and to ſit looſe to the Enjoyments of it, and to part with the Riches, Honours and Pleaſures thereof, whenever the keeping of them is inconſiſtent with their Duty to God, and the Salvation of their Souls; as it may be in Times of Perſecution, and would be, ſhould our Lord give us a particular Command ſo to do, as he did to this young Man. And, that we

ſhalt have treaſure in heaven: and come *and* follow me. 22. But when the young man heard that ſaying, he went away ſorrowful: for he had great Poſſeſſions. 23. ¶ Then ſaid Jeſus unto his diſciples, Verily I ſay unto you, that a [a] rich man ſhall [b] hardly enter into the kingdom of heaven. 24. And again I ſay unto you, It is (2) eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25. When his diſciples heard *it*, they were exceedingly amazed, ſaying, Who then can be ſaved? 26. But Jeſus beheld them, and ſaid unto them, With men this is impoſſible, but [c] with

[a] † Mar. 10. 24 And the Diſciples were aſtoniſhed at his Words. But Jeſus anſwereth again, and ſaith unto them, Children, how *hard* is it for them that *truſt* in *Riches*, to enter into the kingdom of God. † 1 Tim. 6. 9, 10. They that will be *rich*, fall into *Temptation*, and a *Snare*, and into many *foolish* and *hurtful* Luſts, which drown men in Deſtruction and Perdition. For the Love of money is the *Root* of all evil: which while ſome coveted after, they have erred from the Faith, and pierced themſelves through with many Sorrows.

[b] Mat. 13. 22. The *Cares* of this World, and the deceitfulneſs of Riches, *choke* the Word, and it becometh unfruitful. Job 31. 24. If I have made *Gold* my *Hope*, or have ſaid to the fine Gold, thou art my Confidence. Pſal. 62. 10, 11. —If Riches increaſe, *ſet not* your *Heart* upon them. God hath ſpoken once; twice have I heard this, that Power belongeth unto God. Prov. 11. 28. He that *truſteth* in his *Riches* ſhall fall.

are obliged to give *Alms* in *Proportion* to our Ability, is plain and certain; but that this Command of *ſelling all*, and *giving it to the Poor*, is no *general* Command, and does not bind us, will appear, *1ſt*, From St. *Peter*'s Reaſoning with *Ananias*, Act. 5. 4. *While it remained, was it not thine own, and after it was ſold, was it not in thine own Power?* 2. From the Duties required of the Rich, 1 *Tim.* 6. 18. namely, *That they do good, that they be rich in good Works, ready to diſtribute, willing to communicate.* 3. From the Collections made for *charitable* Uſes, and the *Exhortation* to *lay by in Store as God had proſpered them*, in the Times of the Apoſtles, *Act.* 11. 29. 1 *Cor.* 16. 1, 2. See the Note on *Luk.* 12. 33.

(2) This was a Proverbial Speech frequent among the Jews, to expreſs the Difficulty of doing any particular Thing. The Word rendered a *Camel*, likewiſe ſignifies a *Cable* or thick Rope, uſed by Seamen in caſting their Anchors; and ſo it ſhould be rendred here, there being ſome reſemblance between drawing a *Thread* and Rope through the *Eye* of a *Needle*, but none between a *Thread* and a *Camel*.

[c] with God all things are poſſible. 27. ¶ Then [d] anſwered Peter, and ſaid unto him, Behold, we have [e] forſaken all and followed thee; what ſhall we have therefore? 28. And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have [f] followed me in the regeneration when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon [g] twelve thrones, judging the twelve tribes of Iſrael. 29. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake ſhall receive an (1) hundred-fold, and ſhall inherit everlaſting Life. 30. But many *that are* [h] firſt, ſhall be laſt and the laſt *ſhall be* firſt.

CHAP.

[c] † Jer. 32. 17. † Zech. 8. 6. † Luk. 18. 27. See on Luk. 1. 37.

[d] * Mar. 10. 28. Then Peter began to ſay unto him, Lo, we have *left all*, and have followed thee. * Luk. 18. 28. Then Peter ſaid, Lo, we have *left all* and followed thee.

[e] † Mat. 4. 20. And they ſtraightway *left* their Nets and followed him. † Luk. 5. 11. And when they had brought their Ships to Land, they *forſook all* and followed him.

[f] 2 Cor. 5. 17. If any man be *in Chriſt*, he is a new Creature.—

[g] Pſal. 49. 14. —The *Upright* ſhall have Dominion over them.— Dan. 7. 22. — The Time came that the *Saints poſſeſſed* the *Kingdom*. † Mat. 20. 21. Grant that theſe my two Sons may ſit, the one on thy right Hand, and the other on the left in *thy Kingdom* * Luk. 22. 28, 29, 30. Ye are they which have continued with me in my Temptations. And I *appoint* unto you a *Kingdom*, as my Father hath appointed unto me: that ye may eat and drink at my Table in my Kingdom, and ſit on *Thrones* judging the twelve Tribes of Iſrael † 1 Cor. 6. 2, 3. Do ye not know that the *Saints* ſhall *judge* the World? And if the World ſhall be judged by you, are ye unworthy to judge the ſmalleſt Matters? Know ye not that we ſhall *judge Angels*? how much more things that pertain to this Life? † Rev. 2. 26. He that overcometh, and keepeth my Works unto the End to him will I *give* Power *over* the *Nations*. Rev. 3. 21. To him that overcometh will I grant to *ſit with me* on my *Throne*, even as I alſo overcame, and am ſet down with my Father in his Throne. Rev. 20. 4. I ſaw *Thrones*, and they ſat upon them, and *judgment* was given unto them.— Wiſd. 3. 8. [The Righteous] ſhall *judge* the *Nations* and have *Dominion* over the People and their Lord ſhall reign for ever.

[h] See on Mar. 10. 31. Alſo the Note on Mat. 20. 16.

(1) See the Note on Mar. 10. 30.

CHAP. XX.

FOR the kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. 2. And when he had agreed with the labourers for a (1) peny a day, he ſent them into his vineyard. 3. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, 4. And ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right, I will give you. And they went their way. 5. Again he went out about the ſixth and ninth hour, and did likewiſe. 6. And about the elventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? 7. They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, *that* ſhall ye receive. 8. So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them *their* hire, beginning from the laſt unto the firſt. 9. And when they came that *were hired* about the elventh hour, they received every man a peny. 10. But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a peny. 11. And when they had received *it*, they [1] murmured againſt the goodman of the houſe, 12. Saying, Theſe laſt * have wrought but one hour [Or, *have continued one hour only*], and thou haſt made them equal unto us, which have born the burden and heat of the day. 13. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? 14. Take *that* thine *is*, and go thy way: I will give unto this laſt, even as unto

[1] Luk. 15. 28, 29. He was *angry*, and *would not* go in, therefore came his Father out, and intreated him. And he anſwering, ſaid to his Father, lo, theſe many Years do I ſerve thee, neither tranſgreſſed I at any time thy commandment, and yet thou *never gaveſt* me a Kid, that I might make merry with my Friends.

(1) ‡ The *Roman Peny* is the *eighth Part* of an Ounce, which, after *Five-Shillings* the Ounce, is *Seven-pence Half-peny*.

unto thee. 15. Is it not [a] lawful for me to do what I will with mine own? is thine [b] eye evil becauſe I am good? 16. [c] So the (1) laſt ſhall be firſt, and the firſt laſt: for [d] many be called, but few choſen. 17. ¶ And [e] Jeſus going up to Jeruſalem, took the twelve diſciples apart in the way, and ſaid unto them, 18. Behold, we

[a] † Rom. 9. 21. Hath not the *Potter* power over the *Clay*, of the ſame Lump to make one Veſſel unto Honour, and another unto diſhonour?

[b] † Deut. 15. 9. Beware that there be not a thought in thy wicked Heart, ſaying, The ſeventh Year, the Year of releaſe is at Hand: and thine *Eye be evil* againſt thy poor Brother, and thou giveſt him nought, and he cry unto the Lord againſt thee, and it be Sin unto thee. † Prov. 23. 6. Eat thou not the Bread of him that hath an *evil Eye*, neither deſire thou his dainty meats. † Mat. 6. 23. If thine *Eye be evil*, thy whole Body ſhall be full of Darkneſs.

[c] * See on Mar. 10. 31.

[d] † Mat. 22. 14. For many are called, but few *are* choſen.

[e] * See on Mat. 16. 21.

(1) Theſe Words are the Concluſion of the Parable of the Labourers in the Vineyard, which gives no Encouragement to People to defer their Repentance to the End of their Lives; for they cannot from hence receive any hope of being accepted then; becauſe the Parable relates to quite another Matter, namely, the Calling of the *Gentiles* to partake of the Benefits and Privileges of Chriſt's Kingdom together with the Jews; for the Gentiles are ſignified by thoſe who wrought but one Hour. Nor have theſe Words any relation to any eternal *Decree* of God's, whereby ſome few particular Perſons are *choſen* to eternal Life, and the much greater Part of Men *reprobated*, and appointed to Deſtruction. But the Senſe of them is plainly this. The Gentiles, though they were laſt called into God's Vineyard, yet they believing in, and thankfully receiving Chriſt, were made Partakers of the Bleſſings of his Kingdom. Whereas the *Jews*, who were *firſt* in God's Vineyard, and were, by Jeſus Chriſt and his Apoſtles *firſt* called, were rejected, few of them coming when they were called and invited by them; and continuing ſtill in Unbelief, they ſhall be the *laſt* who ſhall partake of the Privileges of the Goſpel, and not converted till the Fulneſs of the Gentiles is come in. The Reaſon therefore why *few* of them were *choſen* was, becauſe *few* of them complied with the Call given to them. They were ſeriouſly called by Jeſus Chriſt, but they either did not *Anſwer*, (See *Iſa.* 50. 2. and *Iſa.* 66. 4) or if they *anſwered*, they refuſed to *come*, Luk 14. 20. or if they *came*, their fear of Men, and their love of Riches, *&c.* Mar. 10. 22. prevailed with them to go back and leave him. They wilfully rejected the gracious Offers made to them by the Son of God. It was their own Fault therefore that they were not choſen, not God's, who did his Part towards their being ſuch as he could chuſe and make happy.

go up to Jeruſalem, and the Son of man ſhall be [f] betrayed unto the chief Prieſts, and unto the Scribes, and they ſhall condemn him to death, 19. And ſhall deliver him [g] to the Gentiles, to mock, and to ſcourge, and to crucifie *him*: and the third day he ſhall riſe again. 20. ¶ Then [h] came to him the mother of [i] Zebedee's children with her Sons, worſhipping *him*, and deſiring a certain thing of him. 21. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two Sons [k] may ſit, the one on thy right hand, and the other on the left in thy kingdom. 22. But Jeſus anſwered and ſaid, Ye know not what ye ask. Are ye able to [l] drink of [m] the cup that I ſhall drink of, and to be baptized with the [n] baptiſm that I am baptized with? They

[f] See on Mat. 16. 21.

[g] † Mat. 27. 2. When they had bound him, they led him away and delivered him to *Pontius Pilate* the Governour. † Luk. 23. 1. The whole multitude of them aroſe, and led him unto *Pilate*. † Joh. 18. 28, *&c.* Then led they Jeſus from Caiaphas to the *Hall of Judgment*, and it was early, and they themſelves went not into the Judgment-Hall leſt they ſhould be defiled: but that they might eat the Paſſover. † Act. 3. 13. The God of Abraham, and of Iſaac, and of Jacob, the God of our Fathers hath glorified his Son Jeſus; whom ye *delivered* up, and denied in the Preſence of Pilate, when he was determined to let him go. Act. 4. 27. Of a truth, againſt thy holy Child Jeſus, whom thou haſt anointed, both Herod, and *Pontius Pilate*, with the *Gentiles* and People of Iſrael, are gathered together.

[h] * Mar. 10. 35. James and John the Sons of Zebedee come unto him, ſaying, Maſter, we would that thou ſhouldſt do for us whatſoever we ſhall deſire.

[i] † Mat. 4. 21. Going from thence, he ſaw other two Brethren, James the Son of *Zebedee*, and *John* his Brother.—

[k] Mat. 19. 28. 1 King. 2. 19. Bathſheba went unto King *Solomon*, —and ſhe *ſat* on his *right Hand*. 1 King. 22. 19. —I ſaw the Lord *ſitting* on his Throne, and all the Hoſt of Heaven ſtanding by him on his *right Hand*, and on his left.

[l] Pſal. 75. 8. In the Hand of the Lord there is a *Cup*, and the Wine is red: it is full of Mixture, and he poureth out of the ſame: but the Dregs thereof all the Wicked of the Earth ſhall wring them out and drink them.

[m] † Mat. 26. 39, 42. He went a little further and fell on his Face, and prayed, ſaying, O my Father, if it be poſſible, let *this Cup* paſs from me: nevertheleſs, not as I will, but as thou wilt. He went away again the ſecond time, and prayed, ſaying, O my Father, if *this Cup* may not paſs from me, except I drink it, thy Will be done. † Joh. 18. 11. Then ſaid Jeſus to Peter, Put up thy Sword into the Sheath: the *Cup* which my Father hath given me, ſhall I not drink it?

[n] † Luk. 12. 50. I have a *Baptiſm* to be *baptized* with, and how am I ſtraitned till it be accompliſhed!

They ſay unto him, We are able. 23. And he ſaith unto them, [o] Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but *it ſhall be given to them* for whom it is [p] prepared of my Father. 24. And when the [q] ten heard *it* they were moved with indignation againſt the two brethren. 25. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them. 26. But it [r] ſhall not be ſo among you: but whoſoever will be [t] great among you, let him be your miniſter. 27. And whoſoever will be [s] chief among you, let him be your [u] ſervant. 28. Even as the Son of man came not to be [x] miniſtred unto, but to miniſter, and to give his life a [b] ranſom for

[o] See on Mar. 10. 39.

[p] † Mat. 25. 34. —Inherit the Kingdom *prepared* for you — Heb. 11. 16 —He hath *prepared* for them a City.

[q] † Mar. 10. 41. When the *ten* heard it, they began to be *much diſpleaſed* with James and John. * Luk. 22. 24, 25. There was alſo a Strife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The Kings of the Gentiles exerciſe Lordſhip, *&c.*

[r] † 1 Pet. 5. 3. Neither as being *Lords* over *God's Heritage*, but being Enſamples to the Flock.

[t] † Mat. 23. 11. He that is *greateſt* among you, ſhall be your Servant. † Mar. 9. 35. And he ſat down and called the Twelve, and ſaith unto them, If any man deſire to be *firſt*, the ſame ſhall be laſt of all, and Servant of all. † Mar. 10. 43. So ſhall it not be among you: but whoſoever will be *Great* among you, ſhall be your Miniſter.

[s] Mat. 18. 4. Whoſoever therefore ſhall *humble* himſelf as this little Child, the ſame is *greateſt* in the Kingdom of Heaven. Mat 23. 11. He that is *greateſt* among you ſhall be your Servant.

[u] 1 Cor. 9. 19. Though I be free from all Men, yet have I made my ſelf a *Servant* unto all, that I might gain the more.

[x] † Joh. 13. 4, 14. He riſeth from Supper, and *laid aſide* his Garments, and took a Towel and *girded* himſelf. If I then your *Lord* and *Maſter* have waſhed your Feet, ye alſo ought to *waſh* one another's Feet. * Phil. 2. 7. He made himſelf of no *Reputation*, and took upon him the *Form* of a *Servant*, and was made in the likeneſs of Men. † Luk 22. 27 Whether is greater, he that ſitteth at Meat, or he that ſerveth? Is not he that ſitteth at Meat? but *I am* among you as he that *ſerveth*.

[b] 2 Cor. 5. 21. He hath made him to be *Sin* for us, who knew no ſin; that we might be made the Righteouſneſs of God in him. Eph. 1. 7. In whom we have *Redemption* through his Blood, the Forgiveneſs of Sins, according to the Riches of his Grace. † 1 Tim. 2. 6. Who gave himſelf a *Ranſom* for all, to be teſtified in due time. † Tit. 2. 14. Who *gave himſelf* for us, that he might *redeem* us from

ſom for [a] many. 29. And (1) as they [b] departed from Jericho, a great multitude followed him. 30. ¶ And behold, two blind men ſitting by the way-ſide, when they heard that Jeſus paſſed by, cried out, ſaying, Have mercy on us, O Lord, thou ſon of David. 31. And the multitude rebuked them, becauſe they ſhould hold their peace: but they cried the more, ſaying, Have mercy on us, O Lord, thou ſon of David. 32. And Jeſus ſtood ſtill, and called them, and ſaid, What will ye that I ſhould do unto you? 33. They ſay unto him, Lord, that our eyes may be opened. 34. So Jeſus had compaſſion on them, and touched their eyes: and immediately their eyes received ſight, and they followed him.

I CHAP.

from all iniquity, and purifie unto himſelf a peculiar People zealous of good Works. Heb. 9. 28. Chriſt was once *offered* to *bear* the Sins of many † 1 Pet. 1. 18, 19. Ye were not *redeemed* with corruptible things — But with the *precious Blood* of Chriſt, as of a Lamb without blemiſh, and without ſpot. Iſa. 53. 10 It pleaſed the Lord to bruiſe him, he hath put him to grief: when thou ſhalt make his Soul an *Offering* for Sin.

[a] † Mat. 26. 28 This is my Blood of the New-Teſtament, which is *ſhed* for *many* for the Remiſſion of Sins. † Rom. 5. 15, 19. —If through the Offence of one many be dead; much more the Grace of God, and the Gift by Grace, which is by one man, Jeſus Chriſt, hath abounded unto *many*. As by one man's Diſobedience many were made Sinners; ſo by the Obedience of one, ſhall *many* be made righteous.

[b] * Mar. 10. 46. They came to Jericho: and as he went out of Jericho with his Diſciples, and a great number of People, blind Bartimeus, the Son of Timeus, ſat by the way-ſide begging. * Luk. 18. 35. —As he was come nigh unto Jericho, a certain blind man ſat by the wayſide begging.

(1) Though St. *Mark* and St. *Luke* mention but one blind Man, yet they do not ſay that there was no other. They might mention but one, namely *Bartimeus*, he being the moſt remarkable. St. *Matthew* and St. *Mark* ſpeak of this Cure as performed when our Lord was departed from *Jericho*. This St. *Luke* does not contradict, for his Words ſtrictly rendred, ſignifie our Lord's being nigh *Jericho*. And he may be ſaid to be near a Place, who is gone a little Way from it, as well as he who is going to it. Theſe Differences are inconſiderable.

CHAP. XXI.

AND when they [c] drew nigh unto Jeruſalem, a were come to Bethphage, unto the [d] mount of lives, then ſent Jeſus two diſciples, 2. Saying unto ther Go into the village over againſt you, and ſtraightway ſhall find an Aſs tied, and a colt with her: looſe *the* and bring *them* unto me. 3. And if any man ſay oug unto you, ye ſhall ſay, The Lord hath need of them And ſtraightway he will ſend them. 4. All this w done that it might be fulfilled which was ſpoken by t prophet, ſaying, 5. [c] Tell ye the daughter of Sion, B hold thy king cometh unto thee, [f] meek, and ſitting u on an Aſs, and a colt the fole of an Aſs. 6. And t [g] diſciples went, and did as Jeſus commanded them, And brought the Aſs, and the Colt, and [h] put on ther (1) their cloaths, and they ſet *him* thereon. 8. And very great multitude ſpread their Garments in the way othe

[c] * Mar. 11. 1. When they *came nigh* to Jeruſalem, unto Bethphage, and Bethany, at the Mount of Olives, he ſendeth forth two of his Diſciples. * Luk. 19. 29. —When he was come nigh to Bethphage and Bethany, at the Mount called the Mount of Olives, he ſent two of his Diſciples.

[d] † Zech. 14. 4. His Feet ſhall ſtand in that day on the *Mount* of Olives, which is before Jeruſalem on the Eaſt, and the *Mount* of Olives ſhall cleave in the midſt thereof toward the Eaſt and toward the Weſt.—

[e] * Iſa. 62. 11. Behold, the Lord hath proclaimed unto the end of the World, *Say* ye to the *Daughter* of *Zion*, behold, thy *Salvation* cometh; behold, his Reward is with him, and his Work before him. * Zech. 9. 9. Rejoice greatly, O Daughter of Zion; Shout O Daughter of Jeruſalem, behold thy King cometh unto thee: he juſt, and having Salvation, lowl and riding upon an Aſs, and upo a Colt the Fole of an Aſs. * Joh 12. 15. Fear not Daughter of S on: behold, thy King cometh ſitting on an Aſs's Colt.

[f] Mat. 11. 29. —I am *Meek* an lowly in Heart. Mat. 12. 19. H ſhall not *ſtrive* nor *cry*, neither ſhal any man hear his Voice in th Streets. 2 Cor. 10. 1. Now Paul my ſelf beſeech you by th *Meekneſs* and *Gentleneſs* of Chriſt.—

[g] * Mar. 11. 2. Go your way in to the Village overagainſt you and as ſoon as ye be entred into it ye ſhall *find* a *Colt* tied, whereon ne ver man ſat; *looſe* him and bring *him*.

[h] † 2 King. 9. 13. Then they haſted and took every man his *Gar- ments*

(1) This Clauſe does not refer to the Aſs and the Colt, but to the Clothes which are mention'd juſt before.

others cut down [i] branches from the trees, and ſtrawed *them* in the way. 9. And the multitudes that went before, and that followed, cried, [k] ſaying, (1) Hoſanna to the ſon of David: bleſſed is he that cometh in the name of the Lord, Hoſanna in the higheſt. 10. And when he [l] was come into Jeruſalem, all the city was moved, ſaying, Who is this? 11. And the multitude ſaid, This is Jeſus the prophet of [m] Nazareth of Galilee. 12. ¶ And Jeſus [n] went into the Temple of God, and [o] caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them

ment and put it *under him* on the top of the Stairs, and blew with Trumpets, ſaying, Jehu is King.

[i] Lev. 23. 40. Ye ſhall take you —boughs of goodly Trees, *branches* of Palm-trees.— † See 1 Mac. 13. 51. Entred into it — with Thankſgiving, and *Branches* of *Palm-trees.*— † 2 Mac. 10. 7. They bare *Branches*, and fair *Boughs*, and *Palms* alſo, and ſang Pſalms unto him that had given them good Succeſs in cleanſing his Place. † Joh. 12. 12, 13. Much People— took *Branches* of *Palm-trees*, and went forth to meet him, and cried, Hoſanna, bleſſed is the King of Iſrael that cometh in the Name of the Lord.

[k] † Pſal. 118. 25, 26. Save now I *beſeech* thee, O Lord: O Lord, I *beſeech* thee, ſend now Proſperity. Bleſſed be he that cometh in the Name of the Lord: we have bleſſed you out of the Houſe of the Lord. ‖ Mat 23. 39. Bleſſed is he that cometh in the Name of the Lord.

[l] * Mar. 11. 15. And *they come* to Jeruſalem, and Jeſus went into the Temple and began, *&c. as here.* * Luk. 19. 45. And he went into the Temple, and began to caſt out them that ſold, and them that bought. * Joh. 2. 13, 15. Jeſus *went up* to Jeruſalem, and when he had made a Scourge of ſmall Cords, he drove them all out of the Temple, and the Sheep, and the Oxen; and poured out the Changers money, and overthrew the Tables.

[m] † Mat. 2. 23. And he came and dwelt in a *City* called *Nazareth*, that it might be fulfilled which was ſpoken by the Prophets, He ſhall be called a *Nazarene.*

[n] ∴ Mar. 11. 11. Jeſus *entred* into Jeruſalem, and into the Temple.— Luk. 19. 45. Joh. 2. 15. The Words under ver. 10.

[o] Pſal 93. 5. Holineſs becometh thine Houſe, O Lord, for ever.

(1) The Word *Hoſanna* imports as much as *ſave*, or *keep*, or, *preſerve now, I beſeech thee.* This was a Form of Acclamation which the *Jews* were wont to uſe at the Feaſt of *Tabernacles*, inſtituted to commemorate the Dwelling of their Fore-fathers in Tents or Tabernacles, *Lev.* 24. 43. Theſe Tabernacles were made of the *Boughs* of the *Citern-Tree*, or of the *Palm-Tree*, the *Myrtle-Tree*, or the *Willow* of the Brook. The Tying of theſe Boughs together, they called, making of *Hoſanna's*. Some ſet up theſe Tabernacles on the Tops of their Houſes, others in their Courts, and ſome in the Streets.

that ſold doves, 13. And ſaid unto them, It is written, [a] My houſe ſhall be called the houſe of Prayer, but ye have made it a den of thieves. 14. And the blind and the lame came to him in the temple, and he healed them. 15. And when the chief prieſts and ſcribes ſaw the [b] wonderful things that he did, and the children crying in the temple, and ſaying, Hoſanna to the ſon of David; they were [c] ſore diſpleaſed. 16. And ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea, have ye never read, [d] Out of the mouth of babes and ſucklings thou haſt perfected praiſe? 17. ¶ And he left them, and went out of the city into [e] Bethany, and he lodged there. 18. Now in the morning [f] as he returned into the city, he hungred. 19. And when he ſaw * a [g] fig-tree [Gr. *one Fig-tree*] in the way, he came to it, and found nothing thereon, but [h] leaves only, and ſaid unto it, Let no fruit grow on thee henceforward for ever. And preſently the fig-tree withered away. 20. And when the diſciples ſaw *it*, they marvelled, ſaying, How ſoon is the fig-tree withered away! 21. Jeſus anſwered and ſaid unto them, Verily I ſay unto you, If ye have [i] faith, and doubt not, ye ſhall not only do this *which is done* to the fig-tree, but alſo if ye ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea, it ſhall be done. 22. And all things whatſoever ye ſhall [k] ask in Prayer, believing, ye ſhall receive. 23. ¶ And when he [l] was come into the

[a] * See on Mar. 11. 17.

[b] Iſa. 26. 11. Lord, when thy *Hand* is lifted up they will not ſee: but they ſhall ſee, and be aſhamed for their Envy at the People —

[c] Act. 4. 2. The Prieſts — being *grieved* that they taught the People. — Act. 13. 45. When the Jews ſaw the multitudes, they were *filled with Envy*, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming.

[d] * Pſal 8. 2. *Out of the* mouth of *Babes* and Sucklings haſt thou ordained Strength, becauſe of thine Enemies, that thou mighteſt ſtill the Enemy and the Avenger.

[e] † Joh. 11. 18. Now *Bethany* was nigh unto Jeruſalem, about fifteen furlongs off.

[f] * See on Mar. 11. 12, 13.

[g] Luk. 13. 6. A certain man had a *Fig-tree* planted in his Vineyard, and he came and ſought Fruit thereon, and found none.

[h] 2 Tim. 3. 5. Having a *Form* of *Godlineſs*, but denying the Power thereof —

[i] † Luk. 17. 6. † Jam. 1. 6 ‡ 1 Cor. 13. 2. See on Mar 17. 20.

[k] † Mar. 11. 24. † Luk. 11 9. † 1 Joh. 3. 22. ‡ 1 Joh. 5. 14 See on Mat. 7. 7.

[l] * Mar. 11. 27. And they come again to Jeruſalem; and as he wa

the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what [m] authority doest thou these things, and who gave thee this authority? 24. And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. 25. The baptism of John, whence was it? from heaven, or of men? and they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 26. But if we shall say, Of men; we fear the People; for all [n] hold John as a Prophet. 27. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. 28. ¶ But [o] what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard. 29. He answered and said, I will not: but afterward he repented and went. 30. And he came to the second, and said likewise. And he answered, and said, I *go* sir; and went not. 31. Whether of them twain did the Will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the [p] publicans and the (1) harlots go into the kingdom of God before you. 32. For [q] John came unto you

 in

was walking in the Temple, there come to him the chief Priests, and the Scribes, and the Elders. * Luk. 20. 1. —As he taught the People in the Temple, and preached the Gospel, the chief Priests and Scribes came upon him with the Elders.

[m] † Exod. 2. 14. He said, who *made* thee a *Prince* and a Judge over us? intendest thou to kill me, as thou killedst the Egyptian? † Act. 4. 7. When they had set them in the midst, they asked, *By what Power*, or by what Name, have ye done this? † Act. 7. 27. He that did his Neighbour wrong, thrust him away, saying, Who *made* thee a *Ruler* and a *Judge* over us?

[n] See on Mat. 11. 9.

[o] ∴ Ecclesiasticus 19. 21. If a Servant say to his Master, I *will not* do as it *pleaseth* thee, though *afterward* he do it, he angreth him that nourisheth him.

[p] † Luk. 7. 29, 30. All the People that heard him, and the *Publicans*, justified God, being baptized with the Baptism of John. But the Pharisees and Lawyers rejected the Counsel of God against themselves, being not baptized of him.

[q] † Mat. 3. 8. Bring forth therefore Fruits meet for Repentance.

(1) That is, those who had been Publicans and Harlots, but were reclaimed, these go, &c.

in the way of righteouſneſs, and ye believed him not: but the [a] publicans and the harlots believed him. And ye when ye had *ſeen it*, repented not afterward, that ye might believe him. 33. ¶ Hear another Parable: There was a certain houſholder which [b] planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to Husbandmen, and went into a [c] far country. 34. And when the time of the fruit drew near, he ſent his ſervants to the husbandmen, that they might [d] receive the fruits of it. 35. And the husbandmen took his ſervants, and [e] beat one, and killed another, and ſtoned another. 36. Again he ſent other

[a] † Luk. 3. 12, 13. Then came alſo *Publicans* to be baptized, and ſaid unto him, Maſter, what ſhall we do? And he ſaid unto them, Exact no more than that which is appointed you.

[b] † Pſal. 80. 9. Thou prepareſt room before it, and didſt cauſe it to take deep Root, and it filled the Land. † Cant. 8. 11. Solomon had a *Vineyard* at Baal-hamon, he *let out* the Vineyard unto Keepers: every one for the Fruit thereof was to bring a thouſand Pieces of Silver. * Iſa. 5. 1. Now will I ſing to my well beloved, a Song of my beloved touching his *Vineyard:* My beloved hath a *Vineyard* in a very fruitful Hill. * Jer. 2. 21. I had *planted* thee a noble *Vine* wholly a right Seed: How then art thou turned into the degenerate Plant of a ſtrange Vine unto me? * Mar. 12. 1. A certain Man *planted* a *Vineyard*, and ſet an Hedge about it, and digged a Place for the Wine-fat, and built a Tower, and *let it out* to Husbandmen, and went into a far Country. * Luk. 20. 9. A certain man *planted a Vineyard*, and let it forth to Husbandmen, and went into a far Country for a long time.

[c] † Mat. 25. 14, 15. The Kingdom of Heaven is as a man travelling into a *far Country*, &c.

[d] † Cant. 8. 11. The Words under ver. 33. Ver. 12. My *Vineyard* which is mine is before me: thou, O Solomon, muſt have a thouſand, and thoſe that keep the Fruit thereof two Hundred.

[e] 2 Chron. 36. 16. They *mocked* the Meſſengers of God, and *deſpiſed* his Words, and *miſuſed* his Prophets, until the Wrath of the Lord aroſe againſt his People. — Neh. 9. 26. They were diſobedient and rebelled againſt thee, and caſt thy Law behind their backs, and *ſlew* thy Prophets which teſtified againſt them to turn them to thee.— Jer. 37. 15. The Princes were *wroth* with *Jeremiah*, and *ſmote* him, and put him in Priſon. Mat. 23. 37. O Jeruſalem, Jeruſalem, thou that *killeſt* the Prophets, and *ſtoneſt* them which are ſent unto thee.— Acts 7. 51, 52. —As your *Fathers* did, ſo do ye. Which of the Prophets have not your *Fathers Perſecuted*? and they have *ſlain* them which ſhewed before of the Coming of the juſt one; of whom ye have been now the betrayers and Murderers. Act. 7. 59. They *ſtoned* Stephen.—2 Cor. 11. 25. Once was I *ſtoned*. 1 Theſ. 2. 15. Who both *killed* the Lord Jeſus, and their own Prophets, and have *perſecuted* us. —

other ſervants, more than the firſt: and they did unto them likewiſe. 37. But laſt of all, he ſent unto them his ſon, ſaying, They will reverence my ſon. 38. But when the husbandmen ſaw the ſon, They ſaid among themſelves, This is [f] the Heir, come, let us [g] kill him, and let us ſeize on his inheritance. 39. And they caught *him*, and [h] caſt him out of the vineyard, and ſlew *him*. 40. When the Lord therefore of the vineyard cometh, what will he do unto thoſe husbandmen? 41. They ſay unto him, He will miſerably [i] deſtroy thoſe wicked men, and will [k] let out *his* vineyard unto other husbandmen, which ſhall render him the fruits in their ſeaſons. 42. Jeſus ſaith unto them, Did ye [l] never read in the ſcriptures, The ſtone which the Builders rejected, the ſame is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43. Therefore ſay I unto you, The kingdom of God [m] ſhall be taken from you, and given to a nation bringing forth the Fruits thereof. 44. And whoſoever ſhall [n] fall on this ſtone ſhall be broken: but on whomſoever it ſhall fall, it will [o] grind

[f] † Pſal. 2. 8. Ask of me, and I ſhall give thee, the Heathen for thine Inheritance, and the utmoſt Parts of the Earth *for* thy Poſſeſſion. † Heb. 1. 2. God—hath in theſe laſt Days ſpoken unto us by his Son, whom he hath appointed *Heir* of all things.

[g] * Mat. 26. 3. Then aſſembled together the chief Prieſts, and the Scribes, and the Elders of the People, unto the Palace of the High Prieſt. † Mat. 27. 1. When the Morning was come, all the chief Prieſts and Elders of the People, took Counſel againſt Jeſus to *put* him to *death*. * Joh. 11. 53. From that Day forth, they took Counſel together for to *put* him to *death*.

[h] Heb. 13. 12. Jeſus —ſuffered *without* the Gate.

[i] † See Luk. 20. 16. He ſhall come and deſtroy theſe Husbandmen, and ſhall give the Vineyard to others.

[k] Act. 13. 46. It was neceſſary that the Word of God ſhould firſt have been ſpoken unto you: but ſeeing you put it from you, and judge your ſelves unworthy of everlaſting Life, lo, we *turn* to the *Gentiles*. Act. 28. 28. Be it known unto you, that the *Salvation* of God is ſent unto the *Gentiles*, and that they will hear it.

[l] * Pſal. 118. 22. * Act. 4. 11. See on Luk. 2. 34.

[m] † Mat 8. 12. The Children of the Kingdom ſhall be caſt into outer Darkneſs: there ſhall be weeping and gnaſhing of Teeth.

[n] * Iſa. 8. 14. † Zech. 12. 3. † Luk. 20. 18. * Rom. 9. 33. * 1 Pet. 2. 7. See on Luk. 2. 34.

[o] ∴ Iſa. 60. 12. The Nation and Kingdom that will not ſerve thee *ſhall periſh*: yea, thoſe Nations ſhall be *utterly waſted*. ∴ Dan 2. 34. Thou ſaweſt till that a *Stone* was cut out without Hands, which ſmote the Image upon his Feet that were of Iron and Clay, and brake them to pieces.

him to powder. 45. And when the chief Prieſts and Phariſees had heard his Parables, they perceived that he ſpake of them. 46. But when they ſought to lay hands on him, they feared the multitude, becauſe they took him for a [a] Prophet.

CHAP. XXII.

AND Jeſus anſwered and [b] ſpake unto them again by Parables, and ſaid, 2. The kingdom of heaven is like unto a certain king which made a marriage for his ſon, 3. And ſent forth his ſervants to call them that were bidden to the wedding: and they would not come. 4. Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: [c] my Oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. 5. But they [d] made light of *it*, and went their ways, one to his farm, another to his merchandize. 6. And the remnant took his ſervants, and [e] entreated *them* ſpitefully and ſlew *them*. 7. But when the king heard *thereof*, he was wroth: and he ſent forth [f] his armies, and deſtroyed thoſe murderers, and burnt up their city. 8. Then ſaith he to his ſervants, The Wedding is ready, but they which were [g] bidden were [h] not worthy. 9. Go ye therefore into the [i] highways,

[a] † Luk. 7. 16. They glorified God, ſaying, That a *great Prophet* is riſen up amongſt us. † Joh 7. 40. Many of the People ſaid, Of a Truth *this* is the *Prophet*.

[b] * Luk. 14. 16. A certain man made a great Supper, and bade many. * Rev. 19. 7, 9. Let us be glad and rejoice, and give Honour unto him: for the *Marriage* of the Lamb is come, and his Wife hath made her ſelf ready. —Bleſſed are they which are called to the *Marriage* Supper of the Lamb.

[c] † Prov. 9. 2. She hath killed her *Beaſts*.

[d] Heb. 2. 3. How ſhall we eſcape, if we *neglect* ſo great Salvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him.

[e] See on Mar. 12. 35.

[f] † Dan. 9. 26. —The *People* of the Prince that ſhall come, ſhall *deſtroy* the City and the Sanctuary.— Luk 19 43. The Days ſhall come upon thee that thine *Enemies* ſhall *caſt* a *Trench* about thee, and compaſs the round, and keep thee in on every ſide, and ſhall *lay* thee *even* with the *Ground*.—

[g] Act. 3. 26 Unto *you firſt*, God having raiſed up his Son Jeſus, *ſent* him to bleſs you in turning away every one of you from your Iniquities.

[h] Act. 13. 46. —Seeing ye judge your ſelves *unworthy* of everlaſting Life, lo, we turn to the Gentiles.

[i] Rom. 10. 18. Have they not *heard*?

ways, and as many as ye ſhall find, bid to the marriage. 10. So thoſe ſervants went out into the *high*-ways, and [k] gathered together all as many as they found, both bad and good: and the wedding was furniſhed with gueſts. 11. ¶ And when the king came in to ſee the gueſts, he ſaw there a man which had not on a [l] wedding-garment: 12. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs. 13. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt *him* into [m] outer darkneſs: there ſhall be weeping and gnaſhing of teeth. 14. For many are [n] called, but few *are* choſen. 15. ¶ Then [o] went the Phariſees, and [p] took counſel how they might [q] intangle him in *his* talk. 16. And they ſent out unto him their diſciples, with the Herodians, ſaying, [r] Maſter, we know that thou art true, and teacheſt

heard? yes, verily, their *ſound* went into all the *Earth*, and their Words unto the *Ends* of the World.

[k] † Mat. 13. 38, 47. The Field is the World, the good Seed are the Children of the Kingdom: but the Tares are the Children of the wicked one. The Kingdom of Heaven is like unto a Net that was caſt into the Sea, and *gathered* of every kind.

[l] † 2 Cor. 5. 3. If ſo be, that *being clothed*, we ſhall not be found naked. † Eph. 4. 24. *Put on* the new Man, which after God is created in Righteouſneſs, and true Holineſs. † Col. 3. 10, 12. And have *put on* the *new Man*, which is renewed in Knowledge, after the Image of him that created him. *Put on* therefore (as the Elect of God, holy and beloved) Bowels of Mercies, kindneſs, humbleneſs of Mind, meekneſs, long-ſuffering. † Rev. 3. 4, 18. Thou haſt a few Names even in Sardis, which have not *defiled* their *Garments*, and they ſhall walk with me in White: for they are worthy. I counſel thee to buy of me —white *Raiment*, that thou mayſt be *clothed*— † Rev. 16. 15. Bleſſed is he that watcheth and *keepeth* his *Garments*, leſt he walk naked, and they ſee his Shame. † Rev. 19. 8. To her was granted, that ſhe ſhould be *arrayed* in fine Linen, clean and white: for the fine Linen is the *Righteouſneſs* of Saints.

[m] * See on Mat. 8. 12.

[n] * See the Note on Mat. 20. 16.

[o] * Mar. 12. 13. They ſend unto him certain of the *Phariſees*, and of the Herodians, to *catch him* in his Words. * Luk. 20. 20 And they *watched* him, and ſent forth *ſpies*, which ſhould feign themſelves *juſt Men*, that they might *take hold* of his Words, that ſo they might deliver him unto the Power and Authority of the Governour.

[p] Pſal. 2. 2. The Rulers *take Counſel* together againſt the Lord, and againſt his anointed.

[q] Jer. 18. 18. Come and let us *deviſe devices* againſt Jeremiah —

[r] Pſal 12. 2. *With flattering* Lips, and with a double Heart do they ſpeak. Pſal. 55. 21. The *Words* of his Mouth were *ſmoother* than Butter, but War was in his Heart; his *Words* were ſofter than Oil, yet were they drawn Swords.

eſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. 17. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? 18. But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? 19. Shew me the tribute money. And they brought unto him a (1) peny. 20. And he ſaith unto them, Whoſe *is* this image and * ſuperſcription [Or, *inſcription*]? 21. They ſay unto him, Ceſars. Then ſaith he unto them, [a] Render therefore unto Ceſar, the things which are Ceſars: and unto God, the things that are Gods. 22. When they had heard *theſe words*, they marvelled, and left him, and went their way. 23. ¶ The [b] ſame day came to him the Sadducees, which ſay, that there is no reſurrection, and asked him, 24. Saying, Maſter, [c] Moſes ſaid, If a man die, having no children, his brother ſhall marry his wife, and raiſe up ſeed unto his brother. 25. Now there were with us [d] ſeven brethren, and the firſt when he had married a wife, deceaſed, and having no iſſue, left his wife unto his brother. 26. Likewiſe the ſecond alſo, and the third, unto the * ſeventh [Gr. *ſeven*]. 27. And laſt of all the woman died alſo. 28. Therefore in the reſurrection whoſe wife ſhall ſhe be of the ſeven? for they all had her. 29. Jeſus anſwered and ſaid unto them, Ye do err, not knowing the ſcriptures, nor the power of God. 30. For in the reſurrection they neither marry, nor are given in marriage: but are [e] as the angels of God

[a] In Mar 12.17. and Luk. 20.25. are almoſt the ſame Words. † Mat. 17. 25. —What thinkeſt thou, Simon, Of whom do the *Kings* of the Earth take *Cuſtom* or *Tribute*? of their own Children, or of Strangers? * Rom. 13. 7. *Render* to all their *dues*: Tribute to whom *Tribute* is due, *Cuſtom*, to whom Cuſtom, *Fear* to whom Fear, *Honour* to whom Honour.

[b] * Luk. 20. 27. * Act. 23. 8. See on Mar. 12. 18.

[c] * Deut. 25. 5. See on Mar. 12. 19.

[d] * Tob. 3. 8. She had been married to *ſeven Husbands*, whom Aſmodeus, the evil Spirit, had killed.— Thou haſt had already *ſeven Husbands*, neither waſt thou named after any of them.

[e] † 1 Joh. 3. 2. Beloved, now we are the Sons of God, and it *doth not* yet appear what we ſhall be: but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. 1 Cor. 15. 42, 44. It is ſown in Corruption, it is raiſed in *Incorruption*. It is ſown a natural Body, it is raiſed a *ſpiritual Body*. There is a natural Body, and there is a ſpiritual Body.

(1) ‡ In Value Seven-Pence Half-peny, Mat. 20. 2.

God in heaven. 31. But as touching the reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying, 32. I am [f] the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living. 33. And when the multitude heard *this*, they were [g] aſtoniſhed at his doctrine. 34. ¶ But when the [h] Phariſees had heard that he had put the Sadducees to ſilence, they were gathered together. 35. Then one of them, *which* was a lawyer, asked *him* a queſtion, tempting him, and ſaying, 36. Maſter, which *is* the great commandment in the law? 37. Jeſus ſaid unto him, Thou ſhalt [i] love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. 38. This is the firſt and great commandment. 39. And the ſecond is like unto it, Thou ſhalt [k] love

[f] * Exod. 3. 6, 16. I am *the God* of thy Father, *the God* of Abraham, *the God* of Iſaac, and *the God* of Jacob. Go and gather the Elders of Iſrael together, and ſay unto them, the *Lord God* of your Fathers, the *God* of Abraham, of Iſaac, and of Jacob, appeared unto me. ∴ Mar. 12. 26. As touching the *Dead* that they *riſe*: have ye not read in the Book of Moſes, how in the Buſh God ſpake unto him, ſaying, I am the *God* of *Abraham*, and the *God* of *Iſaac*, and the God of *Jacob*. ∴ Luk. 20. 37. Now that the Dead are raiſed, even Moſes ſhewed at the Buſh, when he called the Lord, the *God* of *Abraham*, and the *God* of *Iſaac*, and the *God* of *Jacob*. Act. 3. 13. The *God* of *Abraham*, the God of Iſaac, and † Jacob, the *God* of our *Fathers* hath glorified his Son Jeſus.— Acts 5. 30. The *God* of our *Fathers* raiſed up Jeſus. — * Act. 7. 32. I am the *God* of thy Fathers, the *God* of *Abraham*, &c. Act. 22. 14. The *God* of our *Fathers* hath choſen thee.— † Heb. 11. 16. But now they deſire a better Country, that is an heavenly: wherefore God is not aſhamed to be called *their God*: for he hath prepared for them a City.

[g] † Mat. 7. 28. And it came to paſs, when Jeſus had ended theſe Sayings, the People were *aſtoniſhed* at his Doctrine.

[h] * Mar. 12. 28. One of the *Scribes* came, and having heard them reaſoning together, and perceiving that he had anſwered them well, asked him, which is the firſt commandment of all.

[i] * Deut. 6. 5. Thou ſhalt *love* the *Lord* thy *God* with all thine Heart, and with all thy Soul, and with all thy Might: † Deut. 10. 12. And now Iſrael, what doth the Lord thy God require of thee, but to *fear* the Lord thy God, to walk in all his Ways, and to *love* him, and to *ſerve* the Lord thy God with all thy Heart, and with all thy Soul. † Deut. 30. 6. The Lord thy God will *circumciſe* thine Heart, and the Heart of thy Seed, to *love* the Lord thy God with all thine Heart, and with all thy Soul, that thou mayſt live, * Luk. 10. 27. And he [the Lawyer] anſwering, ſaid, Thou ſhalt *love* the *Lord* thy *God* with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind; and thy *Neighbour* as thy ſelf.

[k] love thy neighbour as thy ſelf. 40. On theſe two commandments [l] hang all the law and the prophets. 41. ¶ While the [m] Phariſees were gathered together, Jeſus asked them 42. Saying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, *The ſon* of David. 43. He ſaith unto them How then doth David in ſpirit, [n] call him Lord, ſaying, 44 [o] The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? 45. If David then call him Lord, how is he his ſon? 46. And no man was able to anſwer him a Word, neither durſt any man (from that day forth) ask him [p] any more queſtions.

CHAP

[k] * Lev. 19. 18. † Mar. 12. 31. † Rom. 13. 9. † Gal. 5. 14. † Jam 2. 8. See on Joh. 13. 34.

[l] † Mat 7 12. Therefore all Things whatſoever ye would that Men ſhould do unto you, do ye even ſo to them: for this is *the Law* and the *Prophets*.

[m] * Mar. 12. 35. Jeſus anſwered and ſaid, while he taught in the Temple, How ſay the *Scribes* that *Chriſt* is the *ſon* of David? * Luk. 20. 41. And he ſaid unto them, How ſay they that *Chriſt* is *David's* Son?

[n] Eccleſiaſticus 51. 10. I *called* upon the *Lord* the Father of my Lord, that he would not leave me in the Days of trouble, and in the Time of the Prowd, when there was no Help.

[o] * Pſal. 110. 1. The Lord ſaid unto my Lord, *ſit* thou *at my right Hand*, until I make thine Enemies thy *Footſtool*. Mar. 16. 19. — He was received up into Heaven, and *ſat* at the *right Hand* of God. Mat. 26. 64. Mar. 14. 62. Hereafter ye ſhall ſee the Son of Man *ſitting* on the *right Hand* of Power, and coming in the Clouds of Heaven. Luk. 22. 69. Hereafter ſhall the Son of man *ſit* on the *right Hand* of the Power of God. Act. 7. 56. Behold, I ſee the Heavens opened, and the Son of man *ſtanding* at the *right Hand* of God. Col. 3. 1. If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt *ſitteth* at the *right Hand* of God. Heb. 1. 3. —When he had himſelf purged our ſins, *ſat down* on the *right Hand* of the Majeſty on high. Heb. 8. 1. —We have ſuch an high Prieſt, who is *ſet* on the *right Hand* of the Throne of the Majeſty in the Heavens. Heb. 12 2. Looking unto Jeſus, the Author and Finiſher of our Faith; who for the Joy that was ſet before him endured the Croſs, deſpiſing the Shame, and is *ſet down* at the *right Hand* of the Throne of God. Heb 10. 12. This man, after he had offered one Sacrifice for Sins, for ever *ſat down* on the *right Hand* of God. † Act. 2. 34. David is not aſcended into the Heavens: but he ſaith himſelf, the *Lord* ſaid unto *my Lord*, *ſit* thou on my *right Hand* † 1 Cor. 15. 25. He muſt *reign*, till he hath put all Enemies under his *Feet*. † Eph 1. 20. —When he raiſed him [Chriſt] from the Dead and ſet him at his own *right Hand* in heavenly Places. † Heb. 1. 13 To which of the Angels ſaid he at any time, *Sit on my right Hand*, until I make thine Enemies thy Footſtool? † Heb. 10. 12,13. This man after he had offered one Sacrifice for Sins, for ever *ſat down* at the *right Hand* of God, From henceforth expecting till his Enemies be made his Footſtool.

[p] Mar. 12. 34. No man after thi

CHAP. XXIII.

THEN ſpake Jeſus to the multitude, and to his diſciples, 2. Saying, [a] The Scribes and the Phariſees ſit in Moſes ſeat. 3. All therefore whatſoever they [b] bid you obſerve, *that* obſerve and do; but do not ye after their works: for [c] they ſay and do not. 4. For they [d] bind heavy burdens, and grievous to be born, and lay *them* on mens ſhoulders, but they themſelves will not move them with one of their fingers. 5. But [e] all their works they do for to be ſeen of men: they make [f] broad their (1) phylacteries, and enlarge

that durſt ask him *any Queſtion*. Luk. 14. 6. They could not *anſwer* him again to theſe things. Luk. 20. 40. After that they durſt not *ask* him *any* Queſtion at all.

[a] ∴ Mar. 12. 38. He ſaid unto them in his Doctrine, *Beware* of the *Scribes*, which love to go in long cloathing, and love Salutations in the Market-Places. ∴ Luk 20. 45. Then in the Audience of all the People, he ſaid unto his Diſciples. *Beware* of the *Scribes*, &c.

[b] See the Note on Mat. 16. 6.

[c] † Rom. 2. 19 And art confident that thou thy ſelf art a *Guide* of the *Blind*, a Light of them which are in Darkneſs.

[d] * Luk. 11. 46. Wo unto you alſo ye Lawyers: for ye *lade* men with *Burdens* grievous to be born, and ye your ſelves touch not the Burdens with one of your Fingers. † Acts 15. 10. Why tempt ye God, to put a *Yoke* upon the *Neck* of the *Diſciples*, which neither our Fathers nor we are *able* to *bear*. † Gal. 6. 13. Neither they themſelves who are circumciſed *keep* the *Law*; but deſire to have you circumciſed, that they may glory in your Fleſh. Iſa. 10. 1. Wo unto them that decree *unrighteous* Decrees, and that write *grievouſneſs* which they have preſcrib'd.

[e] † Mat. 6. 1, 2, 5, 16. Take heed that you do not your *Alms* before Men to *be ſeen* of them: otherwiſe ye have no reward of your Father which is in Heaven. Therefore when thou doſt thine Alms, do not ſound a Trumpet before thee as the Hypocrites do, in the Synagogues, and in the Streets, that they may have *Glory* of Men. Verily I ſay unto you, they have their Reward. And when thou prayeſt thou ſhalt not be as the Hypocrites are: for they love to pray ſtanding in the Synagogues, *&c.* Moreover when ye Faſt, be not as the Hypocrites, of a ſad Countenance; for they disfigure their Faces, *&c.*

[f] * Numb. 15. 38. Speak unto the Children of Iſrael, and bid them make them *Fringes* in the *Borders* of their *Garments*, throughout their Generations, and they put upon the Fringe of the Borders a Ribband of Blue. ∴ Deut. 6 8. Thou ſhalt *bind them* for a Sign upon thine *Hand*, and they ſhall be as *Frontlets* between thine Eyes. *Deut. 22. 12. Thou ſhalt make thee *Fringes* upon the four *Quarters* of thy *Veſture*, wherewith thou coverеſt thy ſelf. † Prov 3 3. Let not Mercy and Truth forſake thee, *bind* them about *thy Neck*, write them upon the Table of thy Heart.

(1) This Word is derived from a *Greek* Word which ſignifies to *preſerve*

the [i] children of them which killed the Prophets. 32. [k] Fill ye up then the meaſure of your Fathers. 33. Ye ſerpents, ye [l] generation of vipers, how can ye eſcape the damnation of hell? 34. ¶ Wherefore behold, I [m] ſend unto you Prophets, and Wiſemen, and Scribes; and [n] ſome of them ye ſhall kill and crucifie, and *ſome* of them ſhall ye [o] ſcourge in your Synagogues, and perſecute *them* from city to city: 35. That (1) upon you may come all the righteous [p] Blood ſhed upon the earth, from the blood of righteous Abel, unto the [q] blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar. 36. Verily I ſay unto you, All theſe things

[i] † Act. 7. 52. † 1 Theſſ. 2. 15. See on Mat. 21. 35.

[k] ∴ Gen. 15. 16. The Iniquity of the Amorites is not yet full. Wiſd. 19. 4. The Deſtiny whereof they were worthy, drew them to this End, and made them forget the things that had already happened, that they might fulfil the Puniſhment which was wanting to their Torments. † 1 Theſſ. 2. 16. —To *fill* up their [the Jews] Sins alway.

[l] † Mat. 12. 34. † See on Mat. 3. 7.

[m] ∴ Luk. 11. 49. Therefore ſaid the Wiſdom of God, I will *ſend* them Prophets and Apoſtles, and ſome of them they will ſlay and perſecute.

[n] † Act. 5. 40. When they had called the Apoſtles and *beaten* them, they commanded that they ſhould not ſpeak in the Name of Jeſus, and let them go. Act. 12. 2. He *killed* James the Brother of John with the Sword. See on Mat. 21. 35. † Act. 22. 19. I ſaid, Lord, they know that I *impriſoned*, and *beat* in every Synagogue them that believed on thee.

[o] † Mat. 10. 17. Beware of men, for they will deliver you up to the Councils, and they will *Scourge* you in their Synagogues. † 2 Cor. 11. 24, 25. Of the Jews five times received I *forty Stripes* ſave one. Thrice was I *beaten* with *Rods*, once was I *ſtoned*.

[p] * Gen. 4. 8. And Cain talked with Abel his Brother: And it came to paſs, when they were in the Field, that *Cain* roſe up againſt *Abel* his Brother, and *ſlew* him.

[q] † 2 Chron. 24. 20, 21. The Spirit of God came upon *Zechariah* the Son of *Jehoida* the Prieſt, which ſtood above the People, and ſaid unto them, Thus ſaith God, Why tranſgreſs ye the Commandments of the Lord, that ye cannot proſper? Becauſe ye have forſaken the Lord, he hath alſo forſaken you.

(1) Almighty God did puniſh the Wickedneſs of thoſe who ſlew the Prophets and righteous Men in the Ages wherein the Facts were committed, as appears in the Caſe of *Cain*, &c. But ſeeing the preſent Generation would *fill up* the Meaſure of their Fathers Sins; ſeeing they would *commit* a *Crime* which wou'd *far exceed* the Sin of any of their Fathers in killing the Prophets: namely, the putting to Death the Son of God, it was juſt that this greateſt and moſt ſevere National Judgment ſhould fall upon them, who were much more wicked than any that lived before them. See the Note on *Luk.* 11. 50.

things ſhall come upon this generation. 37. [a] O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and [b] ſtoneſt them which are ſent unto thee, how often would I have [c] gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! 38. Behold, your houſe is left unto you deſolate. 39. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, [d] Bleſſed *is* he that cometh in the name of the Lord.

CHAP. XXIV.

AND [e] Jeſus went out and departed from the Temple; and his diſciples came to *him* for to ſhew him the buildings of the Temple. 2. And Jeſus ſaid unto them, See ye not all theſe things? verily I ſay unto you, There ſhall [f] not be left here one Stone upon another that ſhall not be thrown down. 3. ¶ And as he ſat upon the mount of Olives, the diſciples came unto him [g] privately, ſaying, [h] Tell us, when ſhall theſe things be? and what *ſhall be* the ſign of thy coming, and of the end of the world? 4. And Jeſus anſwered and ſaid unto them, [i] Take heed that no man [k] deceive you.

you. And they *conſpired* againſt him, and *ſtoned* him with *Stones* at the Commandment of the King, in the Court of the Houſe of the Lord.

[a] * Luk. 13. 34. The ſame Lamentation as here.

[b] * 2 Chron. 24. 21. The Words under Ver. 35. See on Mat. 21. 35.

[c] † Pſal. 17. 8. Hide me *under* the Shadow of thy *Wings*. * 2 Eſdr. 1. 30. I *gathered* you together, as a Hen *gathereth* her Chickens under her Wings. † Pſal 91. 4. He ſhall *cover* thee with his *Feathers*, and under his *Wings* ſhalt thou truſt.

[d] † Pſal. 118. 26. See on Mat. 21. 9.

[e] * See on Mar. 13. 1.

[f] † See on Luk. 19. 44.

[g] ∴ Mar. 13. 3. And as he ſat upon the Mount of Olives over-againſt the Temple, Peter, and James, and John, and Andrew, *aſked* him *privately*.

[h] ∴ 1 Theſ. 5. 1. But of the *Times* and Seaſons, Brethren, ye have *no need* that I write unto you.

[i] † Eph. 5. 6. *Let* no man *deceive* you with vain Words. † Col. 2. 8, 18. *Beware* leſt any man ſpoil you through Philoſophy and vain deceit. Let no man *beguile* you of your Reward, in a voluntary humility, and worſhipping of Angels, *&c.* † 2 Theſ. 2. 3. Let no man *deceive* you by any means. † 1 Joh. 4. 1. Beloved, *believe not* every Spirit, but *try* the Spirits whether they are of God; becauſe many falſe Prophets are gone out into the World.

[k] We are likewiſe cautioned, that we neither *deceive our ſelves*, nor ſuffer our ſelves to be *deceived by others* in the following Texts, Jer. 29. 8. Jer. 37. 9. Mar. 13. 5. Luk. 21. 8. 1 Cor. 3. 18. 1 Cor. 6. 9. 1 Cor. 15. 33. Gal. 6. 7. It is therefore our Duty to examine,

you. 5. For [l] many ſhall come in my name, ſaying, I am Chriſt: and ſhall [m] deceive many. 6. And ye ſhall hear of Wars, and rumours of Wars: ſee that ye be not [n] troubled for all *theſe things* muſt come to paſs, but the end is not yet. 7. For [o] nation ſhall riſe againſt nation, and kingdom againſt kingdom: and [p] there ſhall be famines, and peſtilences, and earthquakes in divers places. 8. All theſe *are* the [q] beginning of Sorrows. 9. Then ſhall they [r] deliver you up to be afflicted

mine, and judge of ſuch Doctrines of Faith and Rules of Life as are propoſed to us.

[l] † Jer. 14. 14. Then the Lord ſaid unto me, The Prophets *prophecie Lies* in my *Name*, I ſent them not, *neither* have I commanded them, neither ſpake unto them: They prophecie unto you a *falſe* Viſion, and Divination, and a thing of nought, and the deceit of their Heart. † Jer. 23. 25. I have heard what the Prophets ſaid, that *prophecie* Lies in my Name.— † Joh. 5. 43. I am come in my Fathers Name, and ye receive me not: if *another* ſhall come in his *own Name*, him ye will receive.

[m] Ver. 11.

[n] Pſal. 46. 1, 2. God is our Refuge and Strength, a very preſent Help *in Trouble*, therefore will we *not fear*, though the Earth be moved, and though the Mountains be carried into the midſt of the Sea. Pſal. 112. 7. He ſhall not *be afraid* of any evil Tidings: his Heart is fixed, truſting in the Lord

[o] 2 Chron. 15. 6. *Nation* was deſtroyed of *Nation*, and City of City: for God did vex them with all Adverſity. † Hag. 2. 22. I will *overthrow* the Throne of Kingdoms, and I will *deſtroy* the ſtrength of the Kingdoms of the Heathen, and I will overthrow the *Chariots*, and thoſe that *ride* in them, and the Horſes and their Riders ſhall come down, every one by the Sword of his Brother. † Zech. 14. 13. It ſhall come to paſs in that Day, that a great *Tumult* from the Lord ſhall be *among* them, and they ſhall lay hold every one on the Hand of his Neighbour, and his Hand ſhall riſe up againſt the Hand of his Neighbour.

[p] 2 Eſdr. 9. 3. There ſhall be ſeen *Earthquakes*, and Uproars of the People in the World. 2 Eſdr. 13. 31. One ſhall undertake to *fight* againſt *another*, one *City* againſt *another*, one *Place* againſt *another*, one *People* againſt *another*, and one *Realm* againſt *another*. 2 Eſdr. 15. 5, 19. Behold, ſaith the Lord, I will bring *Plagues* upon the World: the *Sword*, *Famine*, *Death*, and Deſtruction. A Man ſhall have no pity upon his Neighbour, but ſhall deſtroy their Houſes with the Sword, and ſpoil their Goods, becauſe of the lack of Bread, and for great Tribulation 2 Eſdr. 16. 19, 21. Behold, *Famine* and *Plague*, Tribulation and Anguiſh are ſent as Scourges for Amendment. Behold, Victuals ſhall be ſo good cheap upon Earth, that they ſhall think themſelves to be in good Caſe, and even then ſhall Evils grow upon the Earth, Sword, Famine, and great Confuſion.

[q] 2 Eſdr. 14. 16. *Greater* Evils than theſe thou haſt ſeen happen, ſhall be done hereafter.

[r] * Mat. 10. 17. Beware of men for they will *deliver* you up to the *Councils*, and they will *Scourge* you in their Synagogues. † Mar. 13. 9. Take heed to your ſelves: for they ſhall *deliver* you up to Councils, and in the Synagogues ye ſhall be *beaten*, and ye ſhall be brought

ed, and ſhall kill you: and ye ſhall be hated of all Nations for my names ſake. 10. And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another. 11. And many [a] falſe Prophets ſhall riſe, and ſhall [b] deceive many. 12. And becauſe [c] iniquity ſhall abound, the love of many ſhall [d] wax cold. 13. But he that ſhall [e] endure unto the end, the ſame ſhall be ſaved. 14. And this [f] goſpel of the kingdom ſhall be [g] preached in all the world, for a wit-

 neſs

brought before Rulers and Kings for my ſake, for a Teſtimony to them. * Luk. 21. 12. They ſhall *lay* their Hands on you, and perſecute you, *delivering* you up to the Synagogues, and into Priſons, being brought before Kings and Rulers for my Names ſake. † Joh. 15. 20. Remember the Word that I ſaid unto you, the Servant is not greater than the Lord. If they have *perſecuted* me, they will alſo perſecute you: if they have kept my Saying, they will keep yours alſo. * Joh. 16. 2. They ſhall *put* you *out* of the Synagogues: yea, the Time cometh, that whoſoever *killeth* you, will think that he doth God ſervice. Act. 5. 18. [They] laid their Hands on the Apoſtles, and put them in the common Priſon. Act. 16. 22. The Multitude roſe up together againſt them: and the Magiſtrates rent off their clothes, and commanded to beat *them*. † Rev. 2. 10. Fear none of thoſe things which thou *ſhalt ſuffer*, behold, the Devil ſhall caſt ſome of you into Priſon, that ye may be tried, and ye ſhall have *Tribulation* ten Days: be thou faithful unto Death, and I will give thee a Crown of Life.

[a] See on 2 Pet. 2. 1.

[b] Ver. 5.

[c] 2 Eſdr. 5. 2, 10. *Iniquity* ſhall be increaſed above that which now thou ſeeſt, or that thou haſt heard long ago. Then ſhall *unrighteouſneſs* and incontinency be multiplied upon Earth.

[d] 2 Tim. 1. 15. This thou knoweſt, that all they which are in Aſia be *turned away* from me. Heb. 10. 25. Not *forſaking* the *Aſſembling* our ſelves together as the manner of ſome is.—

[e] † Mat. 10. 22. † Mar. 13. 13. Ye ſhall be hated of all men for my Name's ſake: but he that *endureth* to the *End*, the ſame ſhall be ſaved. † Heb. 3. 6, 14. Chriſt as a Son over his own Houſe: Whoſe Houſe are we, if we *hold faſt* the *Confidence*, and the rejoicing of the Hope firm unto the End. For we are made partakers of Chriſt, if we *hold* the *Beginning* of our *Confidence* ſtedfaſt unto the End. Heb. 10. 38, 39—If any man *draw back*, my Soul ſhall have no Pleaſure in him. But we are not of them who *draw back* unto Perdition, but of them that believe to the ſaving of the Soul. Rev. 2. 10. The Words under Ver. 10. Heb. 6. 11. We deſire that every one of you do ſhew the ſame Diligence to the full *Aſſurance* of Hope unto the *End*.

[f] † Mat. 4. 23. Jeſus went about all Galilee, *teaching* in their Synagogues, and preaching the *Goſpel* of the *Kingdom*.— † Mat. 9. 35. Jeſus went about all the Cities and Villages *teaching* in their Synagogues, and preaching the *Goſpel* of the *Kingdom*.—

[g] † Rom. 10. 18. Have they not heard? Yes verily, *their Sound* went into all the Earth, and their *Words* unto the *end* of the *World*. † Col. 1. 6, 23. Which is *come* un-

neſs unto all nations, and then ſhall the end come. 15. When ye therefore ſhall ſee the [h] abomination of deſolation, ſpoken of by [i] Daniel the prophet, ſtand in the holy place, (whoſo [k] readeth, let him underſtand). 16. Then let them which be in Judea, flee into the mountains. 17. Let him which is on the houſe-top, not come down to take any thing out of his houſe: 18. Neither let him which is in the field, return back to take his clothes. 19. And [l] wo unto them that are with child, and to them that give ſuck in thoſe days. 20. But pray ye that your flight be not in the Winter, neither on the [m] ſabbath-day: 21. For then ſhall be [n] great tribulation, ſuch as was not ſince the beginning of the world to this time,

no

to you, as it is in all the *World*, and bringeth forth Fruit as it doth alſo in you, ſince the Day ye heard of it, and knew the Grace of God in Truth. —Which [Goſpel] ye have heard, and which was *preached* to *every Creature* which is under Heaven.— Pſal. 19. 4. Their line is gone out *through all* the *Earth*, and their *Words* to the *End* of the *World*.—

[h] * Mar. 13. 14. When ye ſhall ſee the *Abomination* of Deſolation, ſpoken of by *Daniel* the Prophet, ſtanding where it ought not, (let him that readeth underſtand) then let them which be in Judea flee to the Mountains. † Luk. 21. 20. When ye ſhall ſee *Jeruſalem* compaſſed with Armies, then know that the *Deſolation* thereof is nigh.

[i] * Dan. 9. 27. —In the midſt of the Week he ſhall cauſe the Sacrifice and the Oblation to ceaſe, and for the overſpreading of *Abominations*, he ſhall make it *deſolate*.— † Dan. 12. 11. From the Time that the daily Sacrifice ſhall be taken away, and the *Abomination* that maketh *deſolate* ſet up, there ſhall be one Thouſand two Hundred and ninety Days.

[k] ∴ Dan. 9. 23, 25. —Underſtand the Matter, and conſider the Viſion. Know therefore and underſtand, that from the going forth of the Commandment to reſtore and to build Jeruſalem, unto the Meſſiah the Prince, ſhall be ſeven Weeks; and threeſcore and two Weeks the Street ſhall be built again, and the Wall, even in troublous Times.

[l] Luk. 23. 29. Behold, the Days are coming, in the which they ſhall ſay, Bleſſed are the *Barren* and the *Wombs* that never *bare*, and the Paps which never gave ſuck.

[m] Act. 1. 12. Then returned they unto Jeruſalem, from the Mount called Olivet, which is from Jeruſalem a *Sabbath-Days* Journey.

[n] ∴ Dan. 9. 26. —The People of the Prince that ſhall come, ſhall deſtroy the City and the Sanctuary, and the End thereof ſhall be with a Flood, and unto the End of the War *Deſolations* are determined. † Dan. 12. 1. —There ſhall be a *Time* of *Trouble*, ſuch as never was ſince there was a Nation even to that ſame Time: and at that Time thy People ſhall be delivered, every one that ſhall be found written in the Book. Luk. 21. 23, 24. —There ſhall be great *Diſtreſs* in the Land, and *Wrath* upon this People. And they ſhall fall by the Edge of the Sword, and ſhall be led away Captive into all Nations: and Jeruſalem ſhall be trodden down of the *Gentiles*, until the Times of the Gentiles be fulfilled.

no, nor ever ſhall be. 22. And except thoſe days ſhould be ſhortned, there ſhould no fleſh be ſaved: but for the [o] elects ſake thoſe Days ſhall be ſhortned. 23. Then [p] if any man ſhall ſay unto you, Lo, here *is* Chriſt, or there: believe it not. 24. For there [q] ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great Signs and Wonders, inſomuch that if *it were* [r] poſſible, they ſhall deceive the very (1) elect.

[o] ∴ Iſa. 65. 8, 9. Thus ſaith the Lord, As the new Wine is found in the Cluſter, and *one* ſaith, Deſtroy it not, for a Bleſſing is in it: So will I do for my *Servants ſakes*, that I may not deſtroy them all. And I will bring forth a *Seed* out of Jacob, and out of Judah an Inheritor of my Mountains: and mine *Elect* ſhall inherit it, and my *Servant* ſhall dwell there. ∴ Zech. 14. 2 —The *reſidue* of the People ſhall not be cut off from the City. 2 Eſdr. 2. 13. Pray for few Days unto you, that they may be *ſhortned*.—

[p] * Mar. 13 21. If any man ſhall ſay to you, Lo, *here* is *Chriſt*, or lo, he is there, believe him not. [t] Luk. 17. 23. They ſhall ſay to you, *See* here, or *ſee* there: go not after them, nor follow them. † Luk. 21 8. Take heed that ye be not deceived: for many ſhall come in my *Name*, ſaying, I am *Chriſt*, and the Time draweth near: go ye not therefore after them.

[q] Mat. 7. 15. Beware of *falſe Prophets* which come to you in Sheeps clothing.— † Deut 13. 1. 3 If there ariſe among you a *Prophet*, or a Dreamer of Dreams, *&c.* † 2 Theſ. 2. 9, 10, 11. *Whoſe* coming is after the Working of Satan, with all *Power*, and *Signs*, and lying Wonders, and with all Deceivableneſs of Unrighteouſneſs, in them that periſh; becauſe they received not the Love of the Truth, that they might be ſaved. And for this Cauſe God ſhall ſend them ſtrong Deluſion, that they ſhould believe a Lie. † Rev. 13. 13. He doth *great Wonders*, ſo that he maketh Fire come down from Heaven on the Earth, in the Sight of Men. Rev. 16. 14. They are the Spirits of Devils *working Miracles*, which go forth unto the Kings of the Earth, and of the whole World, to gather them to the Battle of that great Day of God Almighty. Rev. 19. 20. The Beaſt was taken, and with him the falſe Prophet that wrought *Miracles* before him, with which he deceived them that had received the Mark of the Beaſt.—

[r] † Joh. 10. 28, 29. † 2 Tim 2. 19. See on Joh. 6. 37.

(1) This Word does not ſignifie any *determinate Number* of Men and Women choſen to Salvation before the Foundation of the World, excluſive of the reſt of Mankind; but it ſtands for the *Church* or the *whole Body of Chriſtians*, as in the Old Teſtament it does for the *Church* of the *Jews*, or the *Iſraelites*. Thus, Deut. 4 37. *Becauſe he loved thy Fathers, Abraham, Iſaac, and Jacob, he choſe*, or, elected you, *their Seed after them*.— Again, Deut 7. 6. *The Lord thy God hath choſen*, or, elected *thee to be a ſpecial People to himſelf*. In which Places, and many others, by the Perſons *choſen*, or *elected*, are meant, the *whole Nation*, or *Church* of the *Jews*. In the New-Teſtament, St. *Peter*, 1 Epiſt. 2. 9. uſes the ſame Term for the whole

25. Behold, [a] I have told you before. 26. Wherefore if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: behold, *he is* in the ſecret chambers, believe *it* not. 27. For as the [b] lightning cometh out of the eaſt, and ſhineth even unto the weſt: ſo ſhall alſo the coming of the Son of man be. 28. For wheresoever the [c] carcaſe is, there will the eagles be gathered together. 29. ¶ [d] Immediately after the tribulation of thoſe Days, ſhall the [e] ſun be (2) darkned,

[a] Joh. 16. 1. Theſe things have I *ſpoken* unto you, that you ſhould not be offended. 2 Pet. 3. 17. Beloved, ſeeing *ye know theſe things before*, beware leſt ye alſo being led away with the Error of the Wicked, fall from your own ſtedfaſtneſs.

[b] ∴ Luk. 17. 24. For as the *Lightning* that *lighteth* out of one part under Heaven, ſhineth to the other part under Heaven: ſo ſhall alſo the Son of man be in his Day.

[c] † Job 39. 30. Her [the *Eagles*] young ones alſo ſuck up Blood: and *where the Slain are*, there is ſhe. * Luk. 17. 37. Wheresoever the *Body* is, thither will the *Eagles* be gathered together.

[d] ∴ Dan. 7. 11, 12. I beheld then, becauſe of the great Words which the Horn ſpake: I beheld even till the *Beaſt* was *ſlain*, and his *Body* deſtroyed, and given to the burning Flame. As concerning the reſt of the Beaſts, they had their Dominion taken away: yet their Lives were prolonged for a Seaſon and Time.

[e] † Iſai. 13. 10. —The *Sun* ſhall be *darkned* in his going forth, and the Moon ſhall not cauſe her Light to ſhine. * Ez. 32. 7. —I will cover the Sun with a Cloud, and the Moon ſhall not give her Light. * Joel 2. 10, 31 3. 15. —The *Sun* and the *Moon* ſhall be *dark*, and the *Stars* ſhall withdraw their ſhining. The *Sun* ſhall be turned into *Darkneſs*, and the Moon into Blood, before the great and the terrible Day of the Lord come. Amos 8. 9. It ſhall come to paſs in that Day, ſaith the Lord God, that I will cauſe the *Sun* to *go down* at Noon, and I will *darken* the Earth in the clear Day. Zeph. 1. 15. That Day is a Day of Wrath, a Day of Trouble and Diſtreſs, a Day of Waſteneſs and Deſolation, a Day of *Darkneſs* and *Gloominеſs*, a Day of Clouds and thick Darkneſs. * Mar. 13. 24. † Act. 2. 20. The Words as above in Joel 2. 31. * Luk. 21. 25. There ſhall be *Signs* in the *Sun*, and in the *Moon*, and in the Stars. † Rev. 6. 12. — The *Sun* became *black* as Sackcloth of Hair, and the *Moon* became as *Blood*.

whole *Body* of Chriſtians, or the *Chriſtian* Church. *Ye are a choſen*, or elected *Generation*. Now as it could not be inferred from hence by the *Jews*, that every one of them were ſaved: ſo neither can we conclude, that every Chriſtian will be ſaved; no, only the Righteous and the Obedient ſhall obtain Eternal Life. See this more at large in Dr. *Whitby* on Mar. 24. 24. On Mar. 13. 20. And on 1 Pet. 2. 9.

(2) Theſe Expreſſions, the *Sun ſhall be darkned*, &c. both here and in the References, are not to be underſtood *literally*. Wherever therefore we meet with them, or to what Time or Place ſoever they relate, the

ned, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. 30. And then ſhall appear the [f] ſign of the Son of man in heaven: and then ſhall all the [g] tribes of the earth mourn, and they ſhall [h] ſee the Son of man coming in the clouds of heaven, with power and great glory. 31 And he ſhall [i] ſend his angels * with a great ſound of a trumpet, [Or, *with a trumpet and a great voice,*] and they ſhall gather together his elect from the four Winds, from one end of heaven to the other. 32. Now learn a parable of the [k] fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that ſummer is nigh: 33. So likewiſe ye when ye ſhall ſee all theſe things, know that [l] it is near, *even* at the doors. 34. Verily I ſay unto you, [m] This generation ſhall not paſs, till all theſe

[f] ∴ Dan. 7. 13. I ſaw in the Night-Viſions, and behold, *one* like the *Son of Man* came with the Clouds of Heaven, and came to the ancient of Days, and they brought him near before him.

[g] ∴ Zech. 12. 12. The Land ſhall *mourn*, every *Family* apart, the *Family* of the Houſe of David apart, and their Wives apart, *&c.*

[h] * Rev. 1. 7. Behold, he cometh with Clouds; and every *Eye* ſhall *ſee* him. —

[i] † Mat. 13. 41. The Son of man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom, *&c.* * 1 Cor. 15. 52. —At the laſt *Trump*, (for the *Trumpet* ſhall *ſound*) and the Dead ſhall be raiſed, *&c.* * 1 Theſ. 4. 16. The Lord himſelf ſhall deſcend from Heaven with a *Shout*, with the Voice of the Archangel, and with the *Trump* of God.

[k] † Luk. 21. 29. And he ſpake to them a Parable, Behold, the Fig-tree, and all the Trees.

[l] † Jam. 5. 9. —Behold, the Judge ſtandeth *before* the Door.

[m] ∴ Jer. 31. 35, 36. Thus ſaith the Lord, which giveth the Sun for a Light by Day, and the Ordinances of the Moon and Stars for a Light by Night, which divideth the Sea, when the Waves thereof roar; the Lord of Hoſts is his Name. If thoſe Ordinances *depart* from before me, ſaith the Lord, then the Seed of *Iſrael* alſo ſhall ceaſe from being a Nation before me for ever.

the *Idea* we ſhould form in our Minds is, that *fearful Judgments* ſhall come upon that Place or People; not that the *Sun*, &c. ſhall really fall from Heaven, *&c.* For the *Inhabitants* of the *Eaſtern* Countries, whoſe manner of Speaking the Writers of the Holy Scriptures imitate, were wont to expreſs themſelves in very lofty and figurative Terms. The Learned Jews underſtand thoſe Words of *Iſaiah*, Chap. 30. 26. *The Light of the Moon ſhall be as the Light of the Sun, and the Light of the Sun ſhall be ſevenfold*, to be a Prophecy of great Proſperity; for they are wont to repreſent *Proſperity* and *Abundance* by Light, and *Adverſity* and *Want* by *Darkneſs*. Dr. *Lightfoot* ſays, that by the *Sun* is ſignified the State of Religion, and the Church; by the *Moon*, the Civil Government; and by the Stars, the Judges and Doctors of both.

theſe things be fulfilled. 35. [n] Heaven and earth ſhall paſs away, but my words ſhall not paſs away. 36. ¶ But [o] of that day and hour knoweth no man, no not the angels of heaven, [p] but my Father only. 37. But as the days of Noe *were*, ſo ſhall alſo the coming of the Son of man be. 38. For [q] as in the days that were before the Flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entred into the Ark, 39. And knew not until the Flood came, and took them all away; ſo ſhall alſo the coming of the Son of man be. 40. Then ſhall [r] two be in the field, the one ſhall be taken, and the other left. 41. Two *women* ſhall be grinding at the mill, the one ſhall be taken, and the other left. 42. ¶ [s] Watch therefore, for ye know not what hour your Lord doth come. 43. But [t] know this, that if the good man

[n] † Pſal. 102. 26. † Iſa. 51. 6. † Mat. 5. 18. * Mar. 13. 31. † Heb. 1. 11. See on Luk 16. 17.

[o] † Mar. 13. 32. But *of that Day* and that *Hour* knoweth no man, no not the Angels which are in Heaven, neither the Son, but the Father.

[p] † Zech. 14. 7. It ſhall be one Day which ſhall be *known* to the Lord, not Day, nor Night: but it ſhall come to paſs, that at Evening-time it ſhall be Light. Act. 1. 7. It is not for you to *know* the Times and the Seaſons, which the Father hath put in his own Power.

[q] † Gen. 6. 3, 4, 5. The Lord ſaid, my Spirit ſhall not always ſtrive with man, for that he alſo is Fleſh: yet his Days ſhall be an Hundred and twenty Years. There were Giants in the Earth in thoſe Days; and alſo after that, when the Sons of God came in unto the Daughters of Men, and they bare Children unto them, the ſame became mighty Men, which were of old, Men of renown. And God ſaw that the Wickedneſs of Man was great upon the Earth, and that every Imagination of the Thoughts of his Heart was only Evil continually. * Gen. 7. 5. *Noah* did according to all that the Lord commanded him. * Luk. 17. 26. As it was in the *Days* of *Noe*, ſo ſhall it be alſo in the Days of the Son of Man. † 1 Pet. 3. 20. When once the Long-ſuffering of God waited, as in the Days of *Noah*, while the Ark was a preparing.—

[r] * Luk. 17. 34, *&c.* I tell you, in that Night there ſhall be *two* Men in one Bed, the one ſhall be taken, and the other left.

[s] † Mat. 25. 13. *Mar. 13. 33. Take ye heed, *watch* and pray: for ye know not when the Time is. † Luk 21. 36. *Watch* ye therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man. 1 Cor. 16. 13. *Watch* ye, *ſtand* faſt in the Faith, quit you like Men, be ſtrong. 1 Theſ. 5. 6. Let us not Sleep as do others; but let us *watch* and be ſober, 1 Pet. 5. 8. Be ſober, be *vigilant*, becauſe your Adverſary the Devil, *&c.*

[t] * Luk. 12. 39. * 1 Theſ. 5. 2. Your ſelves *know* perfectly, that the Day of the Lord ſo cometh as a Thief in the Night. † 2 Pet. 3. 10. The Day of the Lord *will come* as a *Thief* in the Night, in which the

man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up. 44. Therefore be ye alſo [a] ready: for in ſuch an hour as you think not, the Son of man cometh. 45. Who then is a [b] faithful and wiſe ſervant, whom his Lord hath made ruler over his houſhold, to [c] give them meat in due ſeaſon? 46. [d] Bleſſed is that ſervant, whom his Lord when he cometh, ſhall find ſo doing. 47. Verily I ſay unto you, that he ſhall make him [e] ruler over all his goods. 48. But and if that evil ſervant ſhall ſay in his heart, My lord delayeth his coming, 49. And ſhall begin to ſmite *his* fellow-ſervants, and to eat and drink with the drunken: 50. The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not ware of; 51. And ſhall * cut him aſunder [Or, *cut him off*,] and appoint *him* his [f] portion with the hypocrites: there ſhall be [g] weeping and gnaſhing of teeth.

CHAP. XXV.

THEN ſhall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the [h] bridegroom. 2. And five of them were wiſe, and five *were* fooliſh. 3. They that were fooliſh, took their lamps, and took no Oyl with them: 4. But the wiſe took Oyl

the Heavens ſhall paſs away with a great noiſe, *&c.* † Rev. 3. 3. —If therefore thou ſhalt not *watch*, I will come on thee as a Thief, and thou ſhalt not *know* what Hour I will come upon thee. * Rev. 16. 15. Behold, I come as a Thief. Bleſſed is he that *watcheth*, and keepeth his Garments, leſt he walk naked, and they ſee his ſhame.

[a] Mat. 25. 10. Luk. 12. 44.

[b] Luk. 12. 42. Who then is that *faithful* and wiſe Steward, whom his Lord ſhall make Ruler over his Houſhold? —1 Cor. 4. 2. Moreover it is required in *Stewards* that a Man be found *faithful*.

[c] Gal. 6. 10. As we have therefore opportunity, let us *do good unto* all *Men*, and eſpecially unto them who are of the *Houſhold* of Faith.

[d] Rev. 16. 15. The Words under Ver. 44.

[e] † Mat. 25. 21, 23. His Lord ſaid unto him, Well done, thou good and faithful Servant; thou haſt been faithful over a few things, I will make thee Ruler over many things: Enter thou into the Joy of thy Lord. Ver. 23. *The ſame Words.*

[f] Pſal. 11. 6. Upon the *Wicked* he ſhall rain *Snares*, *Fire*, and Brimſtone, and an horrible Tempeſt: this ſhall be the *Portion* of their Cup.

[g] † See on Mat 8. 12.

[h] ∴ Eph. 5. 30. We are *Members* of his Body, of his Fleſh, and of his

Oyl in their veſſels with their lamps. 5. While the bridegroom tarried, they all [i] ſlumbered and ſlept. 6. And at [k] midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. 7. Then all thoſe virgins aroſe, and trimmed their lamps. 8. And the fooliſh ſaid unto the wiſe, give us of your Oyl, for our lamps are * gone out [Or, *going out.*] 9. But the wiſe anſwered, ſaying, *Not ſo*; leſt there be not enough for us and you: but go ye rather to them that ſell, and buy for your ſelves. 10. And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the [l] door was ſhut. 11. Afterward came alſo the other virgins, ſaying, [m] Lord, Lord, open to us. 12. But he anſwered and ſaid, Verily I ſay unto you, [n] I know you not. 13. [o] Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

his Bones. ∴ Rev. 19 7. Let us be glad and rejoice, and give honour to him: for the *Marriage* of the *Lamb* is come, and his Wife hath made her ſelf ready. ∴ Rev. 21. 2, 9. I John ſaw the holy City, new Jeruſalem, coming down from God out of Heaven, prepared as a *Bride* adorned for her *Husband*. —Come hither, I will ſhew thee the *Bride*, the *Lambs* Wife.

[i] ∴ 1 Theſ. 5 6. Let us not *Sleep* as do others; but let us *watch* and be ſober

[k] Mar. 13. 35. *Watch* ye therefore, for ye know not when the Maſter of the Houſe cometh; at Even, or at *Midnight*, or at the Cock-crowing, or in the Morning. Luk. 12 46. The *Lord* of that Servant will *come* in a *Day* when he *looketh* not for him, and at an Hour when he is not ware.— Jam. 5. 9. —Behold, the Judge *ſtandeth before* the Door.

[l] † Luk. 13. 25. When once the Maſter of the Houſe is riſen up, and hath *ſhut* to the *Door*, and ye begin to ſtand *without*, and to knock at the *Door*, ſaying, Lord, Lord. open unto us; and he ſhall anſwer and ſay unto you, I know ye not whence you are.

[m] † Mat. 7. 21, 22, 23. Not every one that ſaith unto me, *Lord, Lord*, ſhall enter into the Kingdom of Heaven: but he that doth the Will of my Father which is in Heaven. Many will ſay unto me in that Day, *Lord, Lord*, have we not propheſied in thy Name, and in thy Name caſt out Devils? and in thy Name done many wonderful Works? And then will I profeſs unto them, I never knew you: Depart from me ye that work Iniquity.

[n] Pſal. 1. 6. The Lord *knoweth* the Way of the Righteous; but the Way of the Ungodly ſhall periſh. Pſal. 5. 5. The *Fooliſh* ſhall not *ſtand* in thy Sight: thou hateſt all *Workers* of *Iniquity*. Joh. 10. 14. I am the good Shepherd, and *know* my Sheep, and am *known* of mine. 1 Cor. 8. 3. If any man love God, the ſame is *known* of him. 2 Tim. 2. 19. The Foundation of God ſtandeth ſure, having this Seal, The Lord *knoweth* them that are his.

[o] * Mar. 13. 33. † Luk 21. 36. † 1 Cor. 16. 13. † 1 Theſ. 5. 6. † 1 Pet. 5. 8. † Rev. 16. 15. See on Mat. 24. 42. 43.

cometh. 14. ¶ For *the* [a] *kingdom of heaven is* as a [b] man travelling into a far Country, who called his own ſervants, and delivered unto them his goods: 15. And unto one he gave [c] five (1) Talents, to another two, and to another one, to every man [d] according to his ſeveral ability, and ſtraightway took his Journey. 16. Then he that had received the five talents, went and [e] traded with the ſame, and made *them* other five talents. 17. And likewiſe he that *had received* two, he alſo [f] gained other two. 18. But he that had received one, went and digged in the earth, and [g] hid his lords money. 19. After a long time, the lord of thoſe ſervants cometh, and reckoneth with them. 20. And ſo he that had received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents: behold, I have gained beſides them five talents more. 21. His lord ſaid unto him, Well done, thou good and faithful ſervant, thou haſt been faithful over a few things, I will make thee [h] ruler over many things: enter thou into the [i] joy of thy lord. 22. He alſo that

[a] * Luk. 19. 12. A certain noble Man went into a far Country to receive for himſelf a *Kingdom*, and to return.

[b] † Mat. 21. 33. There was a certain Houſholder which planted a *Vineyard*, and hedged it round about, —and let it out to Husbandmen, and *went* into a far Country.

[c] Rom. 12. 6. Having then *Gifts differing*, according to the Grace that is given to us, whether Prophecy, let us propheſie according to the Proportion of Faith.

[d] 1 Cor. 12. 7, 11, 29. The Manifeſtation of the Spirit is given to every Man to *profit* withal. All theſe worketh that one and the ſelf-ſame Spirit, *dividing* to every Man ſeverally as he will. Are all *Apoſtles*? are all *Prophets*? are all Teachers? are all workers of Miracles?

[e] 1 Pet. 4. 10 As every Man *hath received* the Gift, even *ſo miniſter* the ſame one to another, as good Stewards of the *manifold Grace* of God.

[f] 2 Pet. 3. 18. *Grow* in Grace.—

[g] Eccleſiaſtic. 20. 30. Wiſdom that is *hid*, and Treaſure that is *hoarded up*, what Profit is in them both?

[h] † Mat 24. 47. † Luk. 22. 29, 30. I *appoint* unto you a *Kingdom*, as my Father hath appointed unto me. That ye may eat and drink at my Table in my Kingdom, and ſit on Thrones, *judging* the twelve Tribes of Iſrael.

[i] † Heb. 12. 2. Looking unto Jeſus, the Author and Finiſher of our Faith; who, for the *Joy* that was ſet before him, endured the Croſs, deſpiſing the Shame, and is ſet down at the right Hand of the Throne of God. Joh. 17. 24. Father, I will that they alſo whom thou haſt given me, be with me *where* I am; that they may behold my *Glory* which thou haſt given me.

(1) ‡ A Talent is 187 *l.* 10 *s.* Mat. 18. 24

that had received [k] two talents, came and ſaid, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſides them. 23. His lord ſaid unto him, [l] Well done, good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24. Then he which had received the one talent, came and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed: 25. And I was afraid, and went and hid thy talent in the earth: lo, there thou haſt *that is* thine. 26. His lord anſwered and ſaid unto him, Thou wicked and ſlothful ſervant, thou knoweſt that I reap where I ſowed not, and gather where I have not ſtrawed: 27. Thou oughteſt therefore to have put my money to the Exchangers, and then at my coming I ſhould have received mine own with uſury. 28. Take therefore the talent from him, and give it unto him which hath ten talents. 29. For unto [m] every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not, ſhall be taken away even that which he hath. 30. And caſt ye the unprofitable ſervant into [n] outer darkneſs: there ſhall be weeping and gnaſhing of teeth. 31. ¶ When the Son of man ſhall [o] come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory. 32. And [p] before him ſhall be gathered all nations; and he ſhall [q] ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats. 33. And he ſhall ſet the ſheep on his right hand, but the goats on the left. 34. Then

[k] 2 Cor. 8. 12. If there be firſt a willing Mind, it is accepted *according* to that a Man hath, and not *according* to that he hath not.

[l] † Ver. 21.

[m] † See the Note on Luk. 19. 26.

[n] † See on Mat. 8. 12.

[o] † Zech. 14. 5. † Mat 16. 27. † 1 Theſ. 4. 16. 2 Theſ. 1. 7. † Jude ver. 12. † Rev. 1. 7. See on Act. 1. 11.

[p] † Rom. 14. 10. † 2 Cor. 5. 10. See on Act. 10. 42.

[q] † Ez. 20. 37. I will cauſe you to paſs *under* the *Rod*, and I will bring you into the *Bond* of the *Covenant*. † Ez. 34. 17, 20. As for you, O my Flock, thus ſaith the Lord God, Behold, I *judge between* Cattle and Cattle, *between* the Rams and the He-goats. —Behold, I, even I will *judge between* the fat Cattle, and *between* the lean Cattle. Mal. 3. 18. Then ſhall ye return and *diſcern between* the Righteous and the Wicked; *between* him that ſerveth God, and him that ſerveth him not. † Mat 13. 49. — The Angels ſhall come forth, and *ſever* the *Wicked* from among the Juſt.

Then ſhall the King ſay unto them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom [a] prepared for you from the foundation of the world. 35. For I was an [b] hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a [c] ſtranger, and ye took me in: 36. [d] Naked, and ye clothed me: I was ſick, and ye viſited me: I was in [e] priſon, and ye came unto me. 37. Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed *thee*? or thirſty, and gave *thee* drink? 38. When ſaw we thee a ſtranger, and took *thee* in? or naked, and clothed *thee*? 39. Or when ſaw we thee ſick, or in priſon, and came unto thee? 40. And the King ſhall anſwer, and ſay unto them, Verily I ſay unto you, [f] In as much as ye have done it unto one of the leaſt of theſe my brethren, ye have done *it* unto me. 41. Then ſhall he ſay alſo unto them on the left hand, [g] Depart from me, ye curſed, into [h] everlaſting fire, prepared for the Devil and his angels. 42. For I was an hungred, and ye gave me no meat: I was thirſty, and ye gave me no drink: 43. I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not. 44. Then ſhall they alſo anſwer him,

[a] † Mat. 20. 23. —To ſit on my right Hand, and on my left, is not mine to give, but it ſhall be given to them for whom *it is prepared* of my Father. *The ſame Words* Mar. 10. 40.

[b] * Iſa. 58. 7. Is it not to *deal* thy *Bread* to the *Hungry*, and that thou bring the Poor that are caſt out to thy Houſe? When thou ſeeſt the Naked, that thou cover him — * Ez. 18. 7. —Hath *given* his Bread to the *Hungry*, and hath *covered* the *Naked* with a Garment. † Jam. 1. 27. Pure Religion and undefiled before God and the Father is this, To *viſit* the *Fatherleſs* and Widows in their Affliction, and to keep himſelf unſpotted from the World.

[c] † Heb. 13. 2. Be not forgetful to entertain *Strangers*: for thereby ſome have entertained Angels unawares.

[d] † Jam 2. 15, 16. If a Brother or Siſter be *naked* and *deſtitute* of daily *Food*; and one of you ſay unto them, Depart in Peace, be you warmed, and *filled*: notwithſtanding ye give them not thoſe things which are needful to the Body; what doth it profit?

[e] † 2 Tim. 1. 16. The Lord give mercy to the Houſe of Oneſiphorus; for he oft *refreſh'd* me, and was not aſhamed of my *Chain*.

[f] † Prov. 19. 17. He that hath pity on the Poor, *lendeth* unto the *Lord*; and that which he hath *given* will he *pay* him again. See on Mat. 10. 42.

[g] * See on Mat 7. 23.

[h] * Mat. 13. 40. As therefore the Tares are gathered and burnt in the Fire; ſo ſhall it be in the End of this World. 2 Theſ. 1. 9. Who ſhall be puniſhed with *everlaſting* Deſtruction from the Preſence of the Lord, and from the Glory of his Power.

him, ſaying, Lord, when ſaw we thee an hungred, or athirſt or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee? 45. Then ſhall he anſwer them, ſaying, Verily I ſay unto you, [i] In as much as ye did *it* not to one of the leaſt of theſe, ye did it not to me. 46. And theſe ſhall [k] go away into everlaſting puniſhment: but the righteous into life eternal.

CHAP. XXVI.

AND it came to paſs, when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples, 2. Ye know that [l] after two days is *the Feaſt of* the paſſover, and the Son of man is betrayed to be crucified. 3. Then [m] aſſembled together the chief prieſts, and the ſcribes, and the elders of the people, unto the palace of the high prieſt, who was called Caiaphas, 4. And conſulted that they might take Jeſus by ſubtilty, and kill *him*. 5. But they ſaid, Not on the feaſt *day*, leſt there be an uproar among the people. 6. ¶ Now when Jeſus was in [n] Bethany, in the houſe of Simon the leper, 7. There came unto him a woman having an alabaſter box,

[i] † Prov. 14. 31. He that *oppreſſeth* the Poor, *reproacheth* his *Maker*: but he that honoureth him, hath mercy on the Poor. † Prov. 17. 5. Whoſo *mocketh* the *Poor*, reproacheth his Maker.— † Zech 2. 8. Thus ſaith the Lord of Hoſts, after the Glory hath he ſent me to the Nations which ſpoiled you, for he that *toucheth* you, *toucheth* the *Apple* of his *Eye*.

[k] * Dan. 12. 2. See on Joh. 5. 28, 29.

[l] * Luk. 22. 1. * Joh. 13. 1. See on * Mar. 14. 1.

[m] † Pſal. 2. 2. The Kings of the Earth *ſet* themſelves, and the *Rulers* take *Counſel* together, againſt the Lord, and againſt his anointed. * Joh. 11. 47. Then gathered the *Chief Prieſts* and the *Phariſees* a Council, and ſaid, What do we? for this man doth many Miracles. † Act. 4. 26. The *Kings* of the Earth *ſtood up*, and the *Rulers* were *gathered together* againſt the Lord and againſt his Chriſt.

[n] * Mar. 14. 3. And being in *Bethany*, in the Houſe of Simon the Leper, as he ſat at Meat, there came a *Woman*, having an *Alabaſter box* of Ointment of Spikenard very precious; and ſhe brake the Box and poured it on his Head. * John 11. 1, 2. Now a certain Man was Sick, named Lazarus, of *Bethany* the Town of Mary and her Siſter Martha. It was that Mary which anointed the Lord with Ointment and wiped his Feet with her Hair whoſe Brother Lazarus was ſick † Joh. 12 3. Then took *Mary* a Pound of *Ointment* of *Spikenard*, very coſtly, and anointed the Feet of Jeſus, and wiped his Feet with her Hair and the Houſe was filled with the Odour of the Ointment. † Mat 21. 17. He left them, and went out of the City into *Bethany*, and lodged there.

box of very precious Ointment, and poured it on his head, as he ſat at *meat*. 8. But when [o] his diſciples ſaw *it*, they had indignation, ſaying, To what purpoſe *is* this waſte? 9. For this ointment might have been ſold for much, and given to the poor. 10. When Jeſus underſtood *it*, he ſaid unto them, Why trouble ye the woman? for ſhe hath wrought a good work upon me. 11. For ye have the [p] Poor always with you, but (1) me ye have [q] not always. 12. For in that ſhe hath poured this ointment on my body, ſhe did *it* for my burial. 13. Verily I ſay unto you, Whereſoever this goſpel ſhall be preached in the whole world, *there* ſhall alſo this that this woman hath done, be told for a memorial of her. 14. ¶ Then [r] one of the twelve, called [t] Judas Iſcariot, went unto the chief prieſts, 15. And ſaid *unto them*, What will ye [s] give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of ſilver. 16. And from that time he ſought opportunity to betray him. 17. ¶ Now the [u] firſt *day* of the *feaſt of* unleavened bread, the diſciples

L came

[o] ∴ Joh. 12. 4. Then ſaith *one* of his *Diſciples*, Judas Iſcariot, Simons ſon, which ſhould betray him.

[p] * Deut. 15. 11. The *Poor* ſhall *never ceaſe* out of the Land: therefore I command thee, ſaying, Thou ſhalt open thine Hand wide unto thy Brother, to thy *Poor*, and to thy *Needy* in thy Land. Joh. 12. 8.

[q] † See Mat. 18. 20. *Where* two or three are *gathered together* in my Name, *there* am I in the midſt of them. † Mat. 28. 20.—Lo, I am *with you* alway, even unto the end of the World. Joh. 14. 19. Yet a little while and the *World ſeeth* me no more.— Joh. 16. 28. —I *leave* the *World*, and go to the Father. Act. 3. 21. *Whom* the Heaven muſt receive until the Times of Reſtitution of *all* things.—

[r] * Mar. 14. 10. Judas Iſcariot, one of the Twelve, went unto the Chief Prieſts to betray him unto them. * Luk. 22. 3. Then entred Satan into Judas, ſirnamed Iſcariot, being of the Number of the Twelve.

[t] † Mat. 10. 4. *Judas* Iſcariot, who alſo betrayed him.

[s] † Zech. 11. 12. If ye think good, *give me* my *Price*: and if not, forbear: ſo they *weighed* for my Price thirty *Pieces* of Silver. * Mat 27. 3.

[u] * Mar. 14. 12. The *Firſt Day* of *unleavened* Bread, when they killed the Paſſover, his Diſciples ſaid unto him, Where wilt thou that we go and *prepare*, that thou mayſt eat the Paſſover? * Luk. 22. 7. Then came the *Day* of *unleavened* Bread, when the *Paſſover* muſt be killed.

(1) The References on this Verſe will be eaſily reconciled, by diſtinguiſhing between our Lord's Divine and Humane Nature. As *Man*, he was to leave them, and go to the Father; but as *God*, he would be always preſent with them; or our Lord may be ſaid to be preſent by the Holy Spirit's being with them, whom he promiſed to ſend to ſupply his Abſence.

came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the paſſover? 18. And he ſaid, Go into the city to ſuch a man, and ſay unto him, The maſter ſaith, My time is at hand, I will keep the paſſover at thy houſe with my diſciples. 19. And the diſciples did as Jeſus had appointed them, and they made ready the paſſover. 20. Now when the [a] Even was come, he ſat down with the twelve. 21. And as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me. 22. And they were exceeding ſorrowful, and began every one of them to ſay unto him, Lord, is it I? 23. And he anſwered and ſaid, He that [b] dippeth his hand with me in the diſh, the ſame ſhall betray me. 24. The Son of man goeth [c] as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born. 25. Then Judas, which betrayed him, anſwered, and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid. 26. ¶ And as they [d] were eating, Jeſus took bread, and (1) bleſſed *it*, and brake *it*, and gave *it* to the diſciples, and ſaid, Take, eat; this is my Body. 27. And he took the cup, and gave thanks, and gave *it* to them, ſaying [e] Drink ye all of it: 28. For this is my blood

[a] * Mar. 14. 18. As they *ſat* and did eat, Jeſus ſaid, Verily I ſay unto you, *one* of you which *eateth* with me, ſhall *betray* me. * Luk. 22. 14. When the Hour was come, he *ſat down* with the Twelve. * Joh. 13. 21. He was troubled in Spirit, and teſtified, and ſaid, Verily, verily, I ſay unto you, that *one* of you ſhall *betray* me.

[b] * Pſ. 41. 9. Yea, mine own familiar friend in whom I truſted, which did *eat* of my Bread, hath *lift up his Heel* againſt me.

[c] Pſ. 55. 12. [It was not an *Enemy* that *reproached* me, then I could have born it; neither was it he that hated me, that did magnifie himſelf againſt me, then I would have hid my ſelf from him. See Pſ. 22. throughout. Alſo Iſa. 53. Dan 9. 26. After threeſcore and two Weeks ſhall *Meſſiah* be *cut* off.—

[d] † Mar. 14. 22. *As* they *did eat*, Jeſus took *Bread*, and bleſſed, and *brake* it, and gave to them, and ſaid, Take, eat: This is my Body. † Luk. 22. 19. He took *Bread*, and *gave Thanks*, and *brake* it, and gave unto them, ſaying, This is my *Body* which is given for you: This do in remembrance of me. * 1 Cor. 11. 23, 24. I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame Night in which he was betrayed, took *Bread*: And when he had given *Thanks*, he *brake* it, and ſaid, Take, eat; this is my Body, which is broken for you: this do in remembrance of me.

[e] ‡ Mar. 14. 23, 24. And he took

(1) ‡ Many *Greek* Copies have, *gave Thanks*.

blood of the [f] new teſtament, which is ſhed for [g] many, [h] for the remiſſion of Sins. 29. But I ſay unto you, I will not [i] drink henceforth of this fruit of the vine, [k] until that day when I drink it new with you in my Fathers kingdom. 30. And [l] when they had ſung an * Hymn [Or, *Pſalm*], they went out into the mount of Olives. 31. Then ſaith Jeſus unto them, [m] All ye ſhall be [n] offended becauſe of me this night: for it is written, I will [o] ſmite the ſhepherd, and the ſheep of the Flock ſhall be ſcattered abroad. 32. But after I am riſen again, I will [p] go before you into Galilee. 33. Peter anſwered

took the Cup, and when he had *given Thanks*, he *gave* it to them: and they all drank of it: And he ſaid unto them, This is my blood of the New-Teſtament, which is ſhed for many. ∴ Luk. 22. 20. Likewiſe alſo the *Cup* after Supper, ſaying, This *Cup* is the new *Teſtament* in my *Blood*, which is ſhed for you. ∴ 1 Cor. 11. 25, 26. After the ſame manner alſo he took the *Cup*, when he had ſupped, ſaying, This *Cup* is the new *Teſtament* in my Blood: This do ye, as often as ye drink *it*, in remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come.

[f] † See Exod. 24. 8. Moſes took the *Blood*, and ſprinkled it on the People, and ſaid, Behold, the *Blood* of the *Covenant*, which the Lord hath made with you. † Jer. 31. 31. Behold, the Days come, ſaith the Lord, that I will make a *new Covenant* with the Houſe of Iſrael, and with the Houſe of *Judah*.

[g] † See on Mat. 20. 28.

[h] † Rom. 5. 15. If through the Offence of one, many be dead; much more the Grace of God, and the Gift by Grace, *which* is by one man Jeſus Chriſt, hath abounded unto many. Heb. 9. 22. Almoſt all things are by the Law purged with Blood; and without ſhedding of Blood there is no remiſſion. Lev. 17. 11. The Life of the Fleſh is in the Blood, and I have given it to you upon the Altar, to make an Atonement for your Souls: for it is the Blood that maketh Atonement for the Soul.

[i] † Luk. 22. 18. I ſay unto you, I will not *any* more *drink* of the Fruit of the Vine, until the Kingdom of God ſhall come.

[k] Mar. 14. 25. Verily I ſay unto you, I will drink no more of the *Fruit* of the *Vine*, *until* that Day that I drink it new in the Kingdom of God. ∴ Act. 10. 41. — To us who did eat and drink with him after he roſe from the Dead.

[l] ∴ Mar. 14. 26.

[m] * Mar. 14. 27. *The Words the ſame, except here it is*, the Sheep of the Flock. * Joh. 16. 32. Behold, the Hour cometh, yea, is now come, that ye ſhall be *ſcattered* every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me.

[n] † Matt. 11. 6. Bleſſed is he whoſoever ſhall not be offended in me.

[o] * Zech. 13. 7. — *Smite* the Shepherd, and the Sheep ſhall be *ſcattered*. —

[p] † Mat. 28 7, 10, 16. Behold' he *goeth* before you into *Galilee*, there ſhall ye ſee him. Then ſaid Jeſus unto them, Be not afraid: Go tell my Brethren that they *go* into *Galilee*, and there ſhall they ſee me.

swered and said unto him, Though all men shall be offended because of thee, [a] *yet* will I never be offended. 34. Jesus said unto him, Verily I say unto thee, that this night, (1) before the [b] cock crow, thou shalt deny me thrice. 35. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. 36. ¶ Then cometh Jesus with them unto a place called [c] Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37. And he took with him Peter, and the [d] two sons of Zebedee, and began to be sorrowful, and [e] very heavy. 38. Then saith he unto them, My [f] soul is exceeding

me. The eleven Disciples *went* away into *Galilee*, into a Mountain where Jesus had appointed them. * Mar. 14. 28. After I am risen, I will go before you into *Galilee*. * Mar. 16. 7. Tell his Disciples and Peter, that he *goeth* before you into *Galilee*.

[a] Ps. 30 6. In my Prosperity I said, I shall *never* be *moved*. Luk. 22. 33. He said unto him, Lord, I am *ready* to *go* with thee both into Prison, and to Death. Joh. 13. 37. Peter said unto him, Lord, why cannot I follow thee now? I *will lay* down my *Life* for thy sake.

[b] Mar. 14 30. Verily I say unto thee, that this Day, even in this Night, before the *Cock* crow *twice*, thou shalt deny me *thrice*. Luk. 22. 34. I tell thee, Peter, the *Cock* shall not crow this Day, before thou shalt *thrice* deny that thou knowest me. * Joh. 13. 38. Verily, verily, I say unto thee, The *Cock* shall not *crow* till thou hast denied me *thrice*.

[c] * Mar. 14. 32. † Joh. 18. 1. See on Luk. 22. 39.

[d] † Mat. 4. 21. *James* the son of Zebedee, and *John* his Brother.—

[e] † Joh. 12. 27. Now is my *Soul troubled*; and what shall I say? Father save me from this Hour: but for this Cause came I to this Hour. Isai. 53. 4. Surely he hath born our *Griefs*, and carried our *Sorrows*.

[f] Psal. 116. 3. The *Sorrows* of Death compassed me.—

(1) Our Lord here tells *Peter*, that before the *Cock* crew he should deny him thrice; but St. *Mark*, Chap. 14. 68. says, that after the first Denial the *Cock crew*. This Difficulty will be removed, by observing, that both Heathen and Christian Writers tell us, that the *Cock* crows twice, once about *Midnight*, and again, about *break of Day*, or at the *fourth* Watch. And this latter crowing of the Cock being the loudest, and most shrill and chearful, is *emphatically* called the *Cock-crowing*. When St. *Mark* therefore says, that on Peter's first Denial the Cock crew, he must mean that *Crowing* which is about *Midnight*, and is not distinguished by that *Time* which is *emphatically* called the *Cock-crowing*. This appears from St. *Mark*'s speaking of this twofold Crowing of the Cock, Chap. 14. 30. Whereas St. *Matthew* and St. *John* mention but one time of the Cock's crowing; and therefore means that which is *properly* so called, before which St. *Peter* had thrice denied his Lord and Master.

exceeding ſorrowful, even unto death: tarry ye here, and watch with me. 39. And he went a [g] little further, and fell on his face, and [h] prayed, ſaying, [i] O my Father, if it be poſſible, [k] let this cup paſs from me: nevertheleſs, not as [l] I will, but as thou *wilt*. 40. And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, What, could ye not watch with me one hour? 41. [m] Watch and pray, that ye enter not into temptation: the ſpirit indeed *is* willing, but the fleſh *is* weak. 42. He went away again the ſecond time, and prayed, ſaying, O my Father, if this cup may not paſs away from me, except I drink it, thy will be done. 43. And he came and found them aſleep again: for their eyes were heavy. 44. And he left them, and went away again, and prayed the third time, ſaying the ſame words. 45. Then cometh he to his diſciples, and ſaith unto them, Sleep on now, and take your reſt; behold, the hour is at hand, and the Son of man is betrayed into the hands of ſinners. 46. Riſe, let us be going: behold, he is at hand that doth betray me. 47. ¶ And [n] while he yet ſpake, lo, Judas, one of the twelve, came, and with him a great multitude with

ſwords

[g] Joh. 18. 1, 2. When Jeſus had ſpoken theſe Words, he went forth with his Diſciples over the Brook Cedron, where was a Garden, into which he entred, and his Diſciples. And Judas alſo which betrayed him knew the Place: for Jeſus oft-times reſorted thither with his Diſciples.

[h] ∴ Mar. 14. 36. Abba, *Father*, all things are *poſſible* unto thee, *take away* this Cup from me: nevertheleſs, not what I will, but what thou wilt. ∴ Luk. 22. 42. Father, if *thou* be willing, remove this Cup from me: nevertheleſs, not my Will, but thine be done. † Heb. 5. 7. Who in the Days of his Fleſh, when he had *offered* up *Prayers* and Supplications, with *ſtrong* Crying and Tears, unto him that was *able* to ſave him from Death, and was heard, in that he feared.

[i] † Joh. 12. 27. Now is my Soul troubled; and what ſhall I ſay? Father, *ſave* me from this Hour: but for this cauſe came I to this Hour.

[k] † Mat. 20. 22. —Are ye able to drink of the *Cup* that I ſhall drink of.—

[l] Joh. 5. 30. —I ſeek not *mine own Will*, but the *Will* of him that ſent me. Joh. 6. 38. I came down from Heaven, not to do mine *own Will*, but the *Will* of him that ſent me.

[m] ∴ Mar. 13. 33. Take ye heed, *watch* and *pray*: for ye know not when the Time is. ∴ Eph. 6. 18. *Praying* always with all Prayer and Supplication in the Spirit, and *watching* thereunto with all Perſeverance, and Supplication for all Saints. Col. 4. 2. Continue in Prayer, and *watch* in the ſame with Thankſgiving. 1 Pet. 5. 8. Be ſober, be *vigilant*; becauſe your Adverſary the Devil.—

[n] * Mar. 14. 43. Immediately, *while* he yet ſpake, cometh *Judas*, one of the twelve, and with him a great

ſwords and ſtaves from the chief prieſts and elders of the people. 48. Now he that betrayed him, gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that ſame is he, hold him faſt. 49. And forthwith he came to Jeſus, and ſaid, Hail maſter, and [a] kiſſed him. 50. And Jeſus ſaid unto him, Friend, Wherefore art thou come? Then came they and laid hands on Jeſus, and took him. 51. And behold, [b] one of them which were with Jeſus, ſtretched out his hand, and drew his ſword, and ſtruck a ſervant of the high prieſts, and ſmote off his ear. 52. Then ſaid Jeſus unto him, Put up again thy ſword into his place: for all they that [c] take the ſword, ſhall periſh with the ſword. 53. Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than [d] twelve legions of angels? 54. But how then ſhall the ſcriptures be fulfilled, that [e] thus it muſt be? 55. In that ſame hour ſaid Jeſus to the multitudes, Are ye come out as againſt a thief with ſwords and ſtaves for to take me?

great Multitude with Swords and Staves, from the chief Prieſts, and the Scribes, and the Elders. * Luk. 22. 47. *While* he yet ſpake, behold, a Multitude, and he that was called *Judas*, one of the twelve, went before them, and drew near unto Jeſus, to kiſs him. Joh. 13. 18. I ſpeak not of you all; I know whom I have choſen: but that the Scripture might be fulfilled, He that *eateth* Bread with me, hath *lift up* his *Heel* againſt me. * Joh. 18. 3. *Judas* then having received a Band of Men and Officers from the chief Prieſts and Phariſees, cometh thither with Lanterns, and Torches, and Weapons. † Act. 1. 16. This Scripture muſt needs have been fulfilled, which the Holy Ghoſt by the Mouth of David ſpake before concerning *Judas*, which was *Guide* to them that took Jeſus.

[a] * 2 Sam. 20. 9. Joab took Amaſa by the Beard with the right Hand to *kiſs* him. Prov. 27. 26. —The *Kiſſes* of an Enemy are deceitful.

[b] † Joh. 18. 10. *Simon Peter* having a Sword, drew it, and *ſmote* the High Prieſt's Servant, and cut off his right Ear.

[c] * Gen. 9. 6. Whoſo *ſheddeth* man's Blood, by man ſhall his *Blood* be ſhed: for in the Image of God made he man. * Rev. 13. 10. —He that *killeth* with the *Sword*, muſt be killed with the *Sword*.—

[d] Dan. 7. 10. —*Thouſand Thouſands* miniſtred unto him, and *Ten Thouſand* times ten Thouſand ſtood before him.—

[e] * Iſa. 53. 7, *&c.* He was *oppreſſed*, and he was afflicted, yet he opened not his Mouth: he is brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, ſo he openeth not his Mouth, *&c.* † Luk. 24. 25, 45, 46. He ſaid unto them, O Fools and ſlow of Heart to believe all that the Prophets have ſpoken! Then opened he their Underſtanding, that they might underſtand the Scriptures, and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the Dead the third day.

me? I ſat daily with you teaching in the temple, and ye laid no hold on me. 56. But all this was done, that the [f] ſcriptures of the Prophets might be fulfilled. Then [g] all the diſciples forſook him, and fled. 57. ¶ And they that had [h] laid hold on Jeſus, led *him* away to Caiaphas the high prieſt, where the ſcribes and the elders were aſſembled. 58. But Peter followed him afar off, unto the high prieſts palace, and went in, and ſat with the ſervants to ſee the end. 59. Now the chief prieſts and elders, and all the council, [i] ſought falſe witneſs againſt Jeſus to put him to death. 60. But found none: yea, though many falſe witneſſes came, yet found they none. At the laſt came two falſe witneſſes, 61. And ſaid, This *fellow* ſaid, I am [k] able to deſtroy the temple of God, and to build it in three days. 62. And the high prieſt [l] aroſe, and ſaid unto him, Anſwereſt thou nothing? what *is it which* theſe witneſs againſt thee? 63. But Jeſus [m] held his peace. And the high prieſt anſwered and

[f] * Lam. 4. 20. The Breath of our Noſtrils, the *anointed* of the Lord, was *taken* in their Pits, of whom we ſaid, Under his Shadow we ſhall live among the Heathen.

[g] † Joh. 18. 15. Simon Peter followed Jeſus, and ſo did another Diſciple. That Diſciple was known unto the high Prieſt, and went in with Jeſus into the Palace of the high Prieſt. Ver. 31. Job 19. 13, 14. He hath put my *Brethren* far from me, and mine *Acquaintance* are verily *eſtranged* from me. My Kinsfolk have failed, and my familiar Friends have forgotten me.

[h] * Mar. 14. 53. They led Jeſus away to the *high Prieſt*: and with him were aſſembled all the chief Prieſts, and the Elders, and the Scribes. Luk. 3. 2. *Annas* and *Caiaphas* being the high Prieſts. * Luk. 22. 54. Then took they him, and led him, and brought him to the *high Prieſts* Houſe. * Joh. 18. 12, 13, 24. Then the Band and the Captain, and Officers of the Jews took Jeſus and bound him, and led him away to *Annas* firſt, (for he was Father in Law to *Caiaphas*, which was the high Prieſt that ſame Year). Now *Annas* had ſent him bound to *Caiaphas* the high Prieſt.

[i] Pſal. 27. 12. —*Falſe Witneſſes* are riſen up againſt me, and ſuch as breathe out cruelty. Pſal. 35. 11. *Falſe Witneſſes* did riſe up; they laid to my Charge things that I knew not.

[k] † Mat. 27. 40. See on Joh. 2. 19.

[l] † Mar. 14. 60. And the high Prieſt ſtood up in the midſt, and asked Jeſus, ſaying, *Anſwereſt* thou *nothing*? what is it that theſe witneſs againſt thee?

[m] † Iſa. 53. 7. —He is brought as a *Lamb* to the Slaughter, and as a Sheep before her Shearers is *dumb*, ſo he *openeth* not his *Mouth*. † Mat. 27. 12, 14. Pſal. 38. 13. But I, as a deaf Man, heard not; and I was as a *dumb* Man that *openeth* not his *Mouth*.

ſaid unto him, I [a] adjure thee by the living God, that thou tell us, whether thou be the Chriſt the Son of God. 64. Jeſus ſaith unto him, Thou haſt ſaid: nevertheleſs I ſay unto you, [b] hereafter ſhall ye ſee the Son of man [c] ſitting on the right hand of power, and coming in the clouds of heaven. 65. Then the high prieſt [d] rent his clothes, ſaying, He hath ſpoken blaſphemy; what further need have we of witneſſes? behold, now ye have heard his blaſphemy. 66. What think ye? they anſwered and ſaid, He is [e] guilty of death. 67. Then did they [f] ſpit in his face, and buffeted him, and others [g] ſmote him with the *palms of their hands, [Or, *rods*,] 68. Saying, [h] Propheſie unto us, thou Chriſt, who is he that ſmote thee? 69. ¶ Now [i] Peter ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee. 70. But he denied before them all, ſaying,

[a] Lev. 5. 1. If a Soul ſin, and hear the Voice of *Swearing*, and is a Witneſs, whether he hath ſeen or known of it; if he do not utter it, then he ſhall *bear* his *iniquity*. ∴ 1 Sam. 14. 24, 26. The Men of Iſrael were diſtreſſed that Day: for Saul had *adjured* the People, ſaying, Curſed be the Man that eateth any Food until the Evening, that I may be avenged of mine Enemies: So none of the People taſted any Food. And when the People were come to the Wood, behold the Honey dropped, but no Man put his Hand to his Mouth: for the People *feared* the *Oath*.

[b] ∴ Dan. 7. 13. * Mat. 16. 27. † Mat. 24. 30. * 1 Theſ. 4. 16. † Rev. 1. 7. See on Act. 1. 11.

[c] See on Mat. 22. 44.

[d] ∴ 2 King. 18. 37. Then came Eliakim, &c. —to Hezekiah with their *Clothes rent*, and told him the Words of Rabſhaketh. Lev. 21. 10. He that is the High Prieſt among his Brethren —ſhall not uncover his Head nor *rend* his *Clothes*.

[e] † Lev. 24. 16. He that *blaſpheme*th the Name of the Lord, ſhall ſurely be put to *Death*.— ∴ Joh. 19. 7. The Jews anſwered him, We have a Law, and by our Law he ought to die, becauſe he *made* himſelf the *Son* of *God*.

[f] * Iſai. 50. 6. See on Mat. 27. 30.

[g] † Joh. 19. 3. —They *ſmote* him with their Hands.

[h] † Mar. 14. 65. Some began to ſpit on him, and to cover his Face, and to buffet him, and to ſay unto him, *Propheſie*. † Luk. 22. 64. When they had blindfolded him, they ſtruck him on the Face, and asked him, ſaying, *Propheſie*, who is it that ſmote thee?

[i] * Mar. 14. 66. As *Peter* was beneath in the Palace, there cometh one of the Maids of the High Prieſt. * Luk. 22. 55. When they had kindled a Fire in the midſt of the Hall, and were ſet down together, *Peter* ſat down among them. * Joh. 18. 16, 25. *Peter* ſtood at the Door without. Then went out that other Diſciple which was known to the High Prieſt, and ſpake unto her that kept the Door, and brought in *Peter*. And Simon *Peter* ſtood and warmed himſelf: they ſaid therefore unto him, Art not thou alſo one of his Diſciples? He denied it, and ſaid, I am not.

ſaying, I know not what thou ſayeſt. 71. And when he was gone out into the porch, [k] another *maid* ſaw him, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth. 72. And again he denied with an oath, I do not know the man. 73. And after a while came unto him they that ſtood by, and ſaid to Peter, Surely thou alſo art *one* of them, for thy [l] ſpeech bewrayeth thee. 74. Then began he to curſe and to ſwear, *ſaying*, I know not the man. And immediately the cock crew. 75. And Peter remembred the words of Jeſus, which ſaid unto him, Before the [m] cock crow, thou ſhalt deny me thrice. And he went out and wept bitterly.

CHAP. XXVII.

WHEN the morning was come, [n] all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death. 2. And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governour. 3. ¶ Then [o] Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and [p] brought again the thirty pieces of ſilver to the chief prieſts and elders, 4. Saying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What *is that* to us? ſee thou *to that*. 5. And he caſt down the pieces of ſilver in the

[k] Luk. 22. 58. After a little while *another* ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not.

[l] † Luk. 22. 59. About the ſpace of one Hour after, another confidently affirmed, ſaying, Of a Truth this Fellow was alſo with him; for he is a *Galilean*. Act. 2. 7. —Are not theſe which ſpeak *Galileans*?

[m] † Mar. 14: 30. † Joh. 13. 38. See on Ver. 34.

[n] Pſal. 2. 2. The Kings of the Earth ſet themſelves, and the *Rulers take Counſel* together *againſt* the Lord, and againſt his *anointed*. * Mar. 15. 1. Straightway in the *Morning*, the chief Prieſts held a Conſultation with the Elders and Scribes, and the whole Council, and *bound* Jeſus, and *carried him* away, and delivered him to Pilate. * Luk. 22. 66. As ſoon as it was *Day*, the Elders of the People, and the chief Prieſts and Scribes came together, and *led* him into their Council. ∴ Luk. 23. 1. And the whole Multitude of them aroſe, and *led* him unto *Pilate*. * Joh. 18. 28. Then *led* they Jeſus from *Caiaphas* unto the *Hall* of *Judgment*, and it was early, and they themſelves went not in to the Judgment Hall leſt they ſhold be defiled.—

[o] Mat 26. 14.

[p] Job 20. 15. He hath *ſwallowed* down *Riches*, and he ſhall *vomit* them up again: God ſhall caſt them out of his belly.

the temple, and [a] departed, and went and (1) hanged him
self. 6. And the chief prieſts took the ſilver pieces, and ſai
It is not lawful for to put them into the treaſury, becauſe
is the price of blood. 7. And they took counſel, and bougl
with them the potters field, to bury ſtrangers in. 8. Wher
fore that [b] field was called, The field of blood unto this da
9. (Then was fulfilled that which was ſpoken by (2) Jerem
the prophet, ſaying, And they took the [c] thirty pieces
ſilver, the price of him that was valued, * whom they of th
children of Iſrael did value [Or, *whom they bought of the chi
dren of Iſrael*]: 10. And gave them for the potters field,
the Lord appointed me.) 11. And Jeſus ſtood before the g
vernour; and the governour asked him, ſaying, Art tho
the king of the Jews? And Jeſus ſaid unto him, [d] Tho
ſayſ

[a] * Act. 1. 18. Now this Man purchaſed a Field with the Reward of Iniquity; and *falling headlong*, he burſt aſunder in the midſt, and all his Bowels guſhed out.

[b] * Act. 1. 19. —That *Field* is called in their proper Tongue, Aceldama, that is to ſay, The *Field* of Blood.

[c] * Zech. 11. 12, 13. And I ſaid unto them, If ye think good, *give* me my *Price*; and if not, forbear: ſo they weighed for my Price *thirty Pieces* of Silver. And the Lord ſaid unto me, Caſt it unto the *Potter*: a goodly Price that I w
priſed at of them. And I took t
thirty Pieces of Silver, and ca
them to the *Potter* in the Houſ
the Lord.

[d] † Joh. 18. 37. Pilate therefo
ſaid unto him, Art thou a Kin
then? Jeſus anſwered, *Thou ſa*
that I am a King. To this I
was I born, and for this Cau
came I into the World, *&c.* Ma
15. 2. Pilate asked him, Art tho
the King of the Jews? He anſwe
ing ſaid unto him, *Thou ſayſt* it. Lu

(1) The Difficulty which Expoſitors have thought to be in theſe Word
when compared with *Act.* 1. 18. will be removed, if we ſuppoſe that wha
is there recorded, is a *farther* Account of what happened to *Judas* afte
he had hanged himſelf. And then the Senſe of both Places togethe
will be, that *Judas*, having faſtned the Rope, threw himſelf from th
Place where he ſtood, and ſo hanged himſelf. After which, either th
Rope, or that to which he faſtned it, breaking, he fell down headlong
and with the Force of the Fall he burſt aſunder, and all his Bowe
guſhed out.

(2) Theſe Words are not in *Jeremy*, but in *Zachary*. To remove th
Difficulty, ſome think that *Zachary* was likewiſe called *Jeremy*; for it wa
common among the *Jews* for the ſame Perſon to have two, and ſome
times three Names. See the Note on Mat. 10. 3. Others ſuppoſe tha
St. *Matthew* cites them as from *Jeremy*, becauſe his Prophecy ſtood *firſt* in th
Volume of Prophets, and ſo any Paſſage quoted out of that Volum
might go by his Name. The Learned may meet with a fuller Accoun
in *Surenhuſius*, on the *Texts* cited from the *Old Teſtament* in the *New*
pag. 280.

ſayſt. 12. And when he was accuſed of the chief prieſts and elders, he [c] anſwered nothing. 13. Then ſaid Pilate unto him, [f] Heareſt thou not how many things they witneſs againſt thee? 14. And he anſwered him to never a word, inſomuch that the governour marvelled greatly. 15. Now at *that* feaſt the governour was wont to [g] releaſe unto the people a priſoner, whom they would. 16. And they had then a notable priſoner, called Barabbas. 17. Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus, which is called Chriſt? 18. For he [h] knew that for [i] envy they had delivered him. 19. ¶ When he was ſet down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream, becauſe of him. 20. But the [k] chief prieſts and elders perſwaded the multitude that they ſhould ask Barabbas, and deſtroy Jeſus. 21. The governour anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas. 22. Pilate ſaith unto them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſay unto him, Let him be crucified. 23. And the governour ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified. 24. ¶ When Pilate ſaw that he could prevail nothing,

23. 3. † 1 Tim. 6. 13. I give thee Charge in the Sight of God, who quickneth all things, and before Chriſt Jeſus, who *before* Pontius Pilate *witneſſed* a good *Confeſſion*.

[c] † Mat. 26. 63.

[f] † Mat 26. 62.

[g] † Mar. 15. 6. Now at that Feaſt he *releaſed* unto them one Priſoner, whomſoever they deſired. * Luk. 23. 17. For of Neceſſity he muſt *releaſe* one unto them at the Feaſt. † Joh. 18. 39. Ye have a Cuſtom that I ſhould *releaſe* unto you one at the Paſſover: will ye therefore that I *releaſe* unto you the King of the Jews?

[h] Luk. 12. 47. That Servant which *knew* his Lords Will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many Stripes.

[i] 1 Joh. 3. 12. Not as *Cain*, who was of that wicked one, and ſlew his Brother: And wherefore ſlew he him? Becauſe his *own* Works were *Evil*, and his Brothers *Righteous*.

[k] * Joh. 18. 40. Then *cried* they all again, ſaying, Not this man, but *Barabbas*. Now Barabbas was a Robber. * Act. 3. 14. Ye *denied* the holy one, and the juſt, and deſired a *Murderer* to be granted unto you. Mar. 15. 11. The *chief* Prieſts moved the People, that he ſhould rather *releaſe* Barabbas unto them. Luk. 23. 18. They *cried out* all at once, ſaying, *Away* with this Man, and releaſe unto us Barabbas. † Joh. 19. 15. They *cried* out, *Away* with him, *Away* with him, crucifie him.—

thing, but that rather a tumult was made, he [l] took water and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye *to it*. 25. Then anſwered all the People, and ſaid, [m] His blood *be* on us and on our children. 26. ¶ Then releaſed he Barabbas unto them: and when he had [n] ſcourged Jeſus, he delivered him to be crucified. 27. Then the ſoldiers of the governour took Jeſus into the * common-hall [Or, *governours houſe*,] and gathered unto him the whole band *of ſoldiers*. 28. And they ſtripped him, and [o] put on him a ſcarlet robe. 29. ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail King of the Jews. 30. And they [p] ſpit upon him, and took the reed, and ſmote him on the head. 31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. 32. And as they came out, they [q] found a man of Cyrene, Simon by name: him they compelled to bear his croſs. 33. And when they were come unto a place called [r] Golgotha, that is to ſay, a place of a skull, 34. ¶ They gave him [t] vinegar to drink mingled with gall: and when he had taſted *thereof*, he would not drink. 35. And they crucified him, and [s] parted his garments, caſting lots: that it might be fulfilled which was ſpoken by the prophet, They parted

[l] † Deut 21. 6. All the Elders of that City that are next unto the ſlain Man, ſhall *waſh their Hands* over the Heifer that is beheaded in the Valley.

[m] † Act. 5. 28. —Ye have filled Jeruſalem with your Doctrine, and intend to bring this Mans *Blood* upon us.

[n] † Luk. 23. 16. I will therefore *chaſtiſe* him, and releaſe him.

[o] ∴ Luk. 23. 11. Herod with his Men of War ſet him at nought, and mocked him, and *arayed* him in a *gorgeous Robe*.

[p] † Iſa. 50. 6. —I *hid* not my Face from Shame and *ſpitting*. † Mat. 26. 67.

[q] * Mar. 15. 21. They *compel* one *Simon* a Cyrenian, who paſſed by, coming out of the Country, the Father of Alexander and Rufus, to bear his Croſs. * Luk. 23. 26. As they led him away, they laid hold upon one *Simon* a Cyrenian, coming out of the Country, and on him they laid the Croſs that he might bear it after Jeſus.

[r] * Joh 19. 17. And he bearing his Croſs, went forth into a Place called the Place of a *Skull*, which is called in Hebrew, *Golgotha*.

[t] † Pſal. 69. 21. They gave me alſo *Gall* for my Meat, and in my Thirſt they gave me *Vinegar* to drink.

[s] ∴ Mar 15. 24. And when they had crucified him, they *parted* his Garments, caſting Lots upon them what every man ſhould take. ∴ Luk. 23. 34. —They *parted* his Raiment and caſt Lots. † Joh. 19. 24. They ſaid therefore among themſelves, let us not *rent* it, but *caſt lots* for it whoſe it ſhall be.— * Pſ. 22. 18. They *part* my Garments among them, and *caſt lots* upon my Veſture.

parted my garments among them, and upon my veſture did they caſt lots. 36. And ſitting down, they watched him there: 37. And [a] ſet up over his head his accuſation written, THIS IS JESUS THE KING OF THE JEWS. 38. Then were there [b] two thieves crucified with him: one on the right hand, and another on the left. 39. ¶ And they that paſſed by, reviled him, [c] wagging their heads, 40. And ſaying, Thou that [d] deſtroyeſt the temple, and buildeſt *it* in three days, ſave thy ſelf: if thou be the [e] Son of God, come down from the croſs. 41. Likewiſe alſo the chief prieſts mocking him, with the ſcribes and elders, ſaid, 42. He ſaved others, himſelf he cannot ſave: if he be the king of Iſrael, let him now come down from the croſs, and we will believe him. 43. He [f] truſted in God; let him deliver him now, if he will have him: for he ſaid, I am the Son of God. 44. The [g] thieves alſo which were crucified with him, caſt the ſame in his teeth. 45. Now from the [h] ſixth hour there was darkneſs over all the land unto the ninth hour. 46. And about the ninth hour [i] Jeſus cried with

[a] † Mar. 15. 26. And the Superſcription of his *Accuſation* was *written* over, The King of the Jews. † Luk. 23. 38. A *Superſcription* alſo was *written* over him in Letters of Greek, and Latin, and Hebrew, This is the King of the Jews. † Joh. 19. 19. And Pilate *wrote* a *Title*, and put it on the Croſs. And the Writing was, Jeſus of Nazareth, the King of the Jews.

[b] † Iſai. 53. 12. See on Luk. 23. 32, 33.

[c] † Pſal. 22. 7. All they that ſee me, laugh me to ſcorn: they ſhoot out the Lip, they ſhake the *Head*. Pſal. 109. 25. —When they looked upon me they *ſhaked* their *Heads*. † Mar. 15. 29. They that paſſed by railed on him, *wagging* their *Heads*, ſaying, Ah, thou that deſtroyeſt the Temple, and buildeſt it in three Days. † Luk. 23. 35. The People ſtood beholding: and the Rulers alſo with them, *derided* him, ſaying, He ſaved others; let him ſave himſelf, if he be Chriſt the choſen of God.

[d] † Mat 26. 61. See on Joh. 2. 19.

[e] ∴ Mat. 26. 63.

[f] * Pſal. 22. 8. He *truſted* on the Lord, that he would deliver him: let him deliver him, ſeeing he delighted in him. * Wiſd. 2. 16, 17, 18. —He pronounceth the End of the juſt to be bleſſed, and maketh his Boaſt that God is his Father. Let us ſee if his Words be true: and let us prove what ſhall happen in the End of him. For if the juſt Man be the Son of God, he will help him, and deliver him from the Hand of his Enemies.

[g] † Luk. 23. 39. *One* of the *Malefactors* which were hanged, *railed* on him, ſaying, If thou be Chriſt, ſave thy ſelf and us.

[h] ∴ Mar. 15. 33. When the *ſixth* Hour was come, there was *Darkneſs* over the whole Land until the *ninth* Hour.

[i] † Heb. 5. 7. Who in the Days of his Fleſh, when he had *offered* up *Prayers* and Supplications.—

with a loud voice, ſaying, Eli, Eli, lama ſabachthani? tha is to ſay, [k] My God, my God, why haſt thou forſaken me 47. Some of them that ſtood there, when they heard that ſaid, This man calleth for Elias. 48. And ſtraightway on of them ran, and took a ſponge, and filled *it* with [l] vinegar and put it on a reed, and gave him to drink. 49. The reſ ſaid, Let be, let us ſee whether Elias will come to ſave him 50. ¶ Jeſus, when he had [m] cried again with a loud voice yielded up the ghoſt. 51. And behold, the [n] vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent, 52. And the grave were opened, and many bodies of ſaints which ſlept, aroſe 53. And came out of the graves after his reſurrection, and went into the holy city, and appeared unto many. 54. Now when the [o] centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God 55. And many women were there (beholding afar off) which [p] followed Jeſus from Galilee, miniſtring unto him. 56. Among

[k] * Pſal. 22. 1. *My God*, my God, why haſt thou forſaken me?

[l] * Pſal. 69. 21. —In my *Thirſt* they gave me *Vinegar* to drink. † Mar 15. 36. One ran and filled a Spunge full of *Vinegar*, and put it on a Reed, and gave him to drink, ſaying, let alone; let us ſee whether Elias will come to take him down. † Luk. 23. 36. The Soldiers alſo mocked him, coming to him, and offering him *Vinegar*. † Joh. 19. 29. There was ſet a Veſſel full of *Vinegar*: and they filled a Spunge with *Vinegar*, and put it upon Hyſſop, and put it to his Mouth.

[m] † Luk. 23. 46. When Jeſus had *cried* with a loud Voice, he ſaid, Faaher, into thy Hands I commend my Spirit: and having ſaid thus, he gave up the Ghoſt.

[n] † Exod. 26. 31. Thou ſhalt make a *Vail* of Blue, Purple, and Scarlet, and fine twined Linen of cunning Work: with Cherubim ſhall it be made. † 2 Chron. 3. 14. He made the *Vail* of Blue, and Purple, and Crimſon, and fine Linen, and wrought Cherubims thereon. † Mar. 15. 38. The *Vail* of the Temple was rent in twain from the Top to the Bottom. Luk. 23. 45. —The *Vail* of the Temple was *rent* in the midſt.

[o] † Mar. 15. 39. When the *Centurion*, which ſtood overagainſt him, ſaw that he ſo cried out, and gave up the Ghoſt, he ſaid, Truly this Man was the Son of God. † Luk. 23. 47. When the *Centurion* ſaw what was done, he glorified God, ſaying, Certainly this was a righteous Man.

[p] † Luk. 8. 2, 3. Certain *Women* [*were with him*] which had been healed of evil Spirits and Infirmities, Mary, called Magdalene, out of whom went ſeven Devils, And Joanna the Wife of Chuza Herods Steward, and Suſanna, and many others which miniſtred unto him of their Subſtance.

[a] Among which was Mary Magdalene, and Mary the mother of James and Joſes, and the mother of Zebedee's children. 57. When the [b] Even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus diſciple: 58. He went to Pilate, and begged the body of Jeſus: hen Pilate commanded the body to be delivered. 59. And when Joſeph had taken the body, he wrapped it in a clean inen cloth, 60. And laid it in his own [c] new tomb, which he had hewn out in the rock: and he rolled a great ſtone to the door of the ſepulchre, and departed. 61. And there was Mary Magdalene, and the other Mary, ſitting overagainſt the ſepulchre. 62. ¶ Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate, 63. Saying, Sir, we remember that that deceiver ſaid, while he was yet alive, [d] After three days I will riſe again. 64. Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe than the firſt. 65. Pilate ſaid unto them, Ye have a watch, go your way, make *it* as ſure as you can. 66. So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

CHAP.

[a] † Mar. 15. 40. There were alſo *Women* looking on afar off: among whom was *Mary Magdalene*, and *Mary* the mother of James the leſs and of Joſes, and of Salome.

[b] * Mar. 15. 42, 43. Now when the *Even* was come (becauſe it was the Preparation, that is, the Day before the Sabbath) *Joſeph* of *Arimathea*, an honourable Counſellor, which alſo *waited* for the *Kingdom* of God, came, and went in boldly unto Pilate, and *craved* the *Body* of Jeſus. * Luk. 23. 50. Behold, there was a Man named *Joſeph*, a Counſellor, and *he was a* good man and a juſt. * Joh. 19. 38. After this, *Joſeph* of Arimathea, (being a Diſciple of Jeſus, but ſecretly, for fear of the Jews) beſought Pilate that he might take away the Body of Jeſus: and Pilate gave him leave: he came therefore and took the Body of Jeſus.

[c] † Iſai. 53. 9. He made his Grave with the Wicked, and with the *Rich* in his Death.

[d] † Mat. 16. 21. From that time forth began Jeſus to ſhew unto his Diſciples, how that he muſt go unto Jeruſalem, —and be killed, and be *raiſed* again the *third* day. † Mat. 17. 23. They ſhall kill him, and the *third* day he ſhall be *raiſed* again. † Mat. 20. 19. —The *third* day he ſhall *riſe* again. 'That 'Chriſt ſhould *riſe* from the *Dead* 'the *third* Day, is alſo affirm'd and 'foretold, † Mar. 8. 31. Mar. 10. '34. Luk. 9. 22. Luk. 18. 33. † Luk. 24. 6. He is not here, but is *riſen*.

CHAP. XXVIII.

IN the end of the [c] ſabbath, as it began to dawn toward the firſt *day* of the week, came Mary Magdalene, and the [f] other Mary, to ſee the ſepulchre. 2. And behold, there * was [Or, *had been*] a great earthquake; for the [g] angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it. 3. His countenance was like lightning, and his raiment white as ſnow: 4. And for fear of him the keepers did ſhake, and became as dead men. 5. And the angel anſwered and ſaid unto the women, Fear not ye: for I know that ye ſeek Jeſus which was crucified. 6. He is not here: for he is riſen, [h] as he ſaid. Come, ſee the place where the Lord lay. 7. And go quickly, and tell his diſciples that he is riſen from the dead; and behold, he [i] goeth before you into Galilee, there ſhall ye ſee him, lo, I have told you. 8. And they departed quickly from the ſepulchre, with fear, and great joy, and did run to bring his diſciples word. 9. ¶ And as they went to tell his diſciples, behold, [k] Jeſus met them, ſaying, All hail. And they came and held him by the feet, and worſhipped him. 10. Then ſaid Jeſus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there ſhall they ſee me. 11. ¶ Now when they were going, behold, ſome of the watch came into the city, and ſhewed unto the chief prieſt

[c] * Mar. 16. 1. When the *Sabbath* was *paſt*, Mary Magdalene, and Mary the Mother of James and Salome, had bought ſweet Spices, that they might come and anoint him. † Luk. 24. 1. Upon the *firſt Day* of the Week, very early in the Morning, they came unto the Sepulchre, bringing the Spices which they had prepared, and certain others with them. * Joh. 20. 1. The *firſt* Day of the Week cometh *Mary Magdalene*, early when it was yet dark, unto the Sepulchre, and ſeeth the Stone taken away from the Sepulchre.

[f] Mat. 27. 56.

[g] † Luk. 24. 4. † Joh. 20. 12. See on 1 Theſ. 3. 16.

[h] † Mat. 12. 40. As Jonas was *three Days* and *three Nights* in the Whales Belly: So ſhall the Son of Man be *three Days* and *three Nights* in the Heart of the Earth. † Mat. 16. 21. Mat. 17. 23. Mat. 20. 19. *The Words under* Mat. 27. 63.

[i] † Mar. 16. 17. See on Mat. 26. 32.

[k] † Mar. 16. 9. He appeared *firſt* to Mary Magdalene. † Joh. 20. 14. *She* turned her ſelf back, and ſaw *Jeſus* ſtanding, and knew not that it was Jeſus.

[l] Joh. 20. 17. — Go to *my Brethren*, and ſay unto them, I aſcend to my Father and your Father, and to my God, and your God.

prieſts all the things that were done. 12. And when they were aſſembled with the elders, and had taken counſel, they gave large money unto the ſoldiers, 13. Saying, Say ye, His diſciples came by night, and ſtole him away while we ſlept. 14. And if this come to the governours ears, we will perſwade him, and ſecure you. 15. So they took the money, and did as they were taught: and this ſaying is commonly reported among the Jews until this day. 16. ¶ Then the eleven diſciples went away into Galilee, into a mountain [m] where Jeſus had appointed them. 17. And when they ſaw him, they worſhipped him: but ſome doubted. 18. And Jeſus came, and ſpake unto them, ſaying, [n] All power is given unto me in heaven and in earth. 19. ¶ [o] Go ye therefore and * [p] teach all nations [Or, *make diſciples*, or, *chriſtians*

[m] † See on Mat. 26. 32.

[n] † Mat. 11. 27. All *things* are *delivered* to me of my Father.—Luk. 10. 22. Pſal. 8. 6. —Thou haſt *put all things* under his Feet. † Joh. 3. 35. The Father loveth the Son, and hath *given* all *things* into his Hand. † Joh. 5. 22. The Father judgeth no Man; but hath committed *all Judgment* unto the Son. † Joh. 17. 2. Thou haſt *given* him *Power* over *all Fleſh*, that he ſhould give eternal Life to as many as thou haſt given him. Rom. 14. 9. To this end, Chriſt both died, roſe, and revived, that he might be *Lord* both of the *Dead* and *Living*. Act. 2. 36. Let all the Houſe of Iſrael know aſſuredly, that God hath *made* that ſame *Jeſus* whom ye crucified both *Lord* and *Chriſt*. ∴ Eph. 1. 21. Far *above* all Principality and Power, and Might, and Dominion, and every Name that is named, not only in this World, but alſo in that which is to come. † Phil. 2. 10, 11. That at the Name of Jeſus *every knee* ſhould bow, of Things in Heaven, and Things in Earth, and Things under the Earth, and that every Tongue ſhould confeſs that Jeſus Chriſt is *Lord*, to the Glory of God the Father. Col. 1. 16. By him were all Things created that are in Heaven, and that are in Earth, viſible, and inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers; all things are created by *him*, and for *him*. † Heb. 1. 2. [God] hath in theſe laſt Days ſpoken unto us by his Son, whom *he* hath *appointed Heir* of all things, by whom alſo he made the Worlds. † Heb. 2. 8. Thou haſt put all *Things* in Subjection under his Feet. For in that he put all Things in Subjection under him, he left nothing that is not *put under* him. 1 Pet. 3. 22. Who is gone into Heaven, and is on the right Hand of God, Angels, and Authorities, and Powers, being *made ſubject* unto him. Rev. 17. 14. Theſe ſhall make War with the *Lamb*, and the *Lamb* ſhall *overcome* them: for he is *Lord* of *Lords*, and *King* of *Kings*. See on Mat. 11. 27.

[o] * Mar. 16. 15. *Go ye* into all the World, and *Preach* the *Goſpel* to every Creature.

[p] ∴ Act. 14. 21. When they had *preached* the *Goſpel* to that City, and had taught many, they returned again to Lyſtra.—Rom. 10 18. Have they not heard? Yes verily, their ſound

of all nations], baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt: 20. [a] Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

St. MARK I.

Year of our Lord 26 ending.

THE beginning of the goſpel of Jeſus Chriſt the [b] Son of God. 2. As it is written in the prophets, [c] Behold, I [d] ſend my meſſenger before thy face, which ſhall prepare thy way before thee. 3. The [e] voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight. 4. John did [f] baptize in the wilderneſs, and [g] preach

ſound *went into all the Earth*, and their *Words* unto the *End of the World*. Col. 1. 23. —Which [Goſpel] was *preached to every Creature* which is under Heaven.

[a] ∴ Act. 2. 42. They continued ſtedfaſtly in the Apoſtles *Doctrine* and *Fellowſhip*, and in breaking of Bread, and Prayers.

[b] See on Mat. 3. 17.

[c] * Mal. 3. 1. Behold, I will *ſend* my *Meſſenger*, and he ſhall *prepare* the Way before me.— † Mat. 11. 10. This is he of whom it is written, Behold, I *ſend* my *Meſſenger* before thy Face, which ſhall *prepare* thy Way before thee.

[d] † Luk. 7. 27.

[e] * Iſa. 40. 3. The *Voice* of him that crieth in the Wilderneſs, *Prepare* ye the Way of the Lord, make ſtraight in the Deſart a high Way for our God. † Mat. 3. 3. This is he that was ſpoken of by the Prophet *Eſaias*, ſaying, The *Voice* of one crying in the Wilderneſs, *Prepare* ye the Way of the Lord, make his Paths ſtraight. Luk. 1. 76 Thou, Child, ſhalt be called the Prophet of the Higheſt: for thou ſhalt *go before* the Face of the Lord to *prepare* his Way. * Luk. 3. 4. As it is written in the Book of the Words of Eſaias the Prophet, ſaying, *&c.* as in Mat. 3. 3. * Joh. 1. 15, 23. John bare witneſs of him, and cried, ſaying, This was he of whom I ſpake, He that cometh after me, is preferred before me; for he was before me. He ſaid, I am the *Voice* of one crying in the Wilderneſs, *make Straight* the Way of the Lord, as ſaid the Prophet Eſaias.

[f] * Mat. 3. 1. In thoſe Days came John the *Baptiſt*, preaching in the Wilderneſs of Judea. † Luk. 3. 3. He came into all the Country about Jordan, Preaching the *Baptiſm* of Repentance, for the Remiſſion of Sins. Joh. 3. 23. John alſo was *Baptizing* in Enon, near to Salim, becauſe there was much

[g] preach the baptiſm of Repentance, * for [Or, *unto*] the remiſſion of ſins. 5. And there [h] went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized of him in the river of Jordan, confeſſing their ſins. 6. And John was [i] clothed with [k] camels hair, and with a girdle of a ſkin about his loyns: and he did eat [l] locuſts and wild honey. 7. And preached, ſaying, [m] There cometh one mightier than I after me, the latchet of whoſe ſhoes I am not worthy to ſtoop down and unlooſe. 8. I indeed have [n] baptized you with water: but he ſhall baptize you with the [o] holy Ghoſt. 9. And it came to paſs in thoſe days, that [p] Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan. 10. And ſtraightway coming up out of the water, he ſaw the heavens * opened, [Or, *cloven*, or, *rent*,] and the Spirit like a dove deſcending upon him. 11. And there came a voice from heaven, *ſaying*, [q] Thou art my beloved Son,

much Water there: and they came and were *baptized*.

[g] Act. 19. 4. John verily baptized with the *Baptiſm* of *Repentance*, ſaying unto the People, That they ſhould believe on him that ſhould come after him, that is, on Chriſt Jeſus.

[h] * Mat. 3. 5. Then *went out* to him Jeruſalem, and all Judea, and all the Region round about Jordan.

[i] * Mat. 3. 4. The ſame John had his *Raiment* of *Camels* Hair, and a *leathern Girdle* about his Loins; and his Meat was Locuſts and wild Honey.

[k] See on Mat. 3. 4.

[l] † Lev. 11. 22. Theſe of them ye may eat: the *Locuſt* after his Kind, and the bald Locuſt after his kind. —

[m] † See on Mat. 3. 11.

[n] † Act. 1. 5. † Act. 11. 16. † Act. 19. 4. See on Mat. 3. 11.

[o] † Iſa. 44. 3. I will pour Water on him that is Thirſty, and Floods upon the dry Ground: I will *pour* my *Spirit* upon thy Seed, and my Bleſſing upon thine Offſpring. † Joel 2. 28. It ſhall come to paſs afterward, that I will *pour out* my *Spirit* upon all Fleſh, and your Sons and your Daughters ſhall propheſie, your old Men ſhall dream Dreams, your young Men ſhall ſee Viſions. † Act. 2. 4. They were all filled with the *Holy Ghoſt*, and began to ſpeak with other Tongues as the *Spirit* gave them utterance. † Act. 11. 15. The *Holy Ghoſt* fell on them, [Cornelius, *&c.*] as on us at the Beginning. 1 Cor. 12. 13. By *one Spirit* are we all *baptized* into one Body, whether we be Jews or Gentiles.

[p] † Luk 3. 21. * See on Mat. 3. 13.

[q] † Iſa 42. 1. Behold, my Servant whom I uphold, *mine Elect* in whom my Soul delighteth, I have put my Spirit upon him, and he ſhall ſhew forth Judgment to the Gentiles: † Pſal. 2. 7. I will declare the Decree: the Lord hath ſaid unto me, *Thou* art my *Son*, this Day have I begotten thee. † Mat. 3. 17. Lo, a *Voice* from Heaven, ſaying, This is my *beloved Son*, in whom I am well pleaſed. † Mar. 9. 7. There was a Cloud that overſhadowed them: and a Voice came out of the

Son, in whom I am well pleaſed. 12. And immediately [a] the Spirit driveth him into the wilderneſs. 13. And he was there in the wilderneſs forty days tempted of Satan, and was with the wild beaſts, and the [b] angels miniſtred unto him.

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14. Now after that John was put in priſon, Jeſus came into [c] Galilee, [d] preaching the goſpel of the kingdom of God, 15. And ſaying, The time is [e] fulfilled, and the [f] kingdom of heaven is at hand: repent ye and believe the goſpel. 16. Now as he [g] walked by the ſea of Galilee, he ſaw Simon, and Andrew his brother, caſting a Net into the ſea: (for they were fiſhers.) 17. And Jeſus ſaid unto them, Come ye after me, and I will make you to become fiſhers of men. 18. And ſtraightway they [h] forſook their nets and followed him. 19. And when he had [i] gone a little further thence, he ſaw James *the ſon* of Zebedee, and John his brother, who alſo were in the ſhip mending their nets. 20. And ſtraightway he [k] called them: and they left their father Zebedee in the ſhip with the hired ſervants, and went after him.

21.

the Cloud, ſaying, This is my *beloved Son*: hear him. See on Mat. 3. 17.

[a] * See on Mat. 4. 1.

[b] ∴ Mar. 4. 11. Then the Devil leaveth him, and behold, *Angels* came and miniſtred unto him.

[c] * Mat. 4. 12. When Jeſus had heard that *John* was caſt into Priſon, he departed into *Galilee*.

[d] ‡ Mat. 4. 23 Jeſus went about all *Galilee*, *teaching* in their Synagogues, and *Preaching* the Goſpel of the Kingdom, and healing all manner of Sickneſs, and all manner of Diſeaſe among the People.

[e] † Gal 4. 4. When the *Fulneſs* of *Time* was come, God ſent forth his Son, made of a Woman, made under the Law. † Eph 1. 10. That in the Diſpenſation of the *Fulneſs* of *Times*, he might gather together in one all things in Chriſt, both which are in Heaven, and which are on Earth, even in him. Heb. 9. 10. Which ſtood only in Meats and Drinks, and divers Waſhings, and carnal Ordinances impoſed on them *until the Time* of Reformation. Heb. 1. 2. [God] hath in *theſe laſt Days* ſpoken to us by his Son.— 1 Pet. 1. 20. Who —was manifeſt in *theſe laſt Times* for you. Dan. 9. 24. Seventy *Weeks are determined* upon thy People, and upon thy holy City.—

[f] † Mat. 3. 2. See on Mat. 4. 17.

[g] * Mat. 4. 18. Jeſus *walking* by the Sea of Galilee, ſaw two Brethren, Simon called Peter, and Andrew his Brother, caſting a Net into the Sea: (for they were Fiſhers) ∴ Luk. 5. 4. He ſaid unto Simon, Lanch out into the Deep, and *let down* your *Nets* for a Draught.

[h] † See on Mat. 19. 27.

[i] ∴ Mat. 4. 21. *Going* on from thence, he ſaw other two Brethren, James the Son of Zebedee, and John his Brother, — and he called them.

[k] 1 Cor. 1. 27. —God hath choſen the *weak things* of the World to confound the things which are Mighty.

21. And they went into [l] Capernaum, and ſtraightway on the ſabbath-day he entred into the ſynagogue, and taught. 22. And they were [m] aſtoniſhed at his doctrine: for he taught them as one that had authority, and not as the ſcribes. 23. And there was in their ſynagogue a man with an [n] unclean ſpirit, and he cried out, 24. Saying, Let us alone, [o] what have we to with thee, thou Jeſus of Nazareth? art thou come to deſtroy [p] us? I know thee who thou art, the [q] holy one of God. 25. And Jeſus [r] rebuked him, ſaying, Hold thy peace, and come out of him. 26. And when the unclean ſpirit had [s] torn him, and cried with a loud voice, he came out of him. 27. And they were all amazed, inſomuch that they queſtioned among themſelves, ſaying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean ſpirits, and they do obey him. 28. And immediately his fame ſpread abroad throughout all the region round about Galilee. 29. And [s] forthwith when they were come out of the ſynagogue, they entred into the houſe of Simon and Andrew, with James and John. 30. But Simons wifes mother lay ſick of a fever, and anon they tell him of her. 31. And he came and took her by the hand, and lift her up; and immediately the fever left her, and ſhe miniſtred unto them. 32. And at [u] Even, when the Sun did ſet, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils. 33. And all the city was gathered together at the door. 34. And he healed many

Year of our Lord 31.

[l] * Mat. 4. 13. And leaving Nazareth, he came and dwelt in *Capernaum*. † Luk. 4. 31. [Jeſus] came down to *Capernaum*, a City of Galilee, and taught them on the Sabbath Days.

[m] * See on Matt. 7. 28.

[n] * Luk. 4. 33. And in the Synagogue there was a Man which had a *Spirit* of an *unclean* Devil.

[o] † Mat. 8. 29. They cried out, ſaying, *What* have we to *do* with *thee*, Jeſus, thou Son of God? Art thou come hither to torment us before the Time? Luk. 4. 41. *Devils* alſo *came* out of many, crying out, and ſaying, Thou art Chriſt the Son of God.

[p] Mar. 5. 9. —My Name is *Legion*; for we are many.

[q] Luk. 1. 35. —That *holy* thing which ſhall be born of thee, ſhall be called the *Son* of *God*. Dan 9. 24. Seventy Weeks are determined to anoint the *moſt holy*. Pſal. 16. 10. Neither wilt thou ſuffer thine *holy one* to ſee Corruption.

[r] † Ver. 34.

[s] † Mar. 9. 20. — Straightway the Spirit *tare* him, and he fell on the Ground, and wallowed foaming.

[s] † Luk. 4. 38. See on Mat. 8. 14.

[u] † Luk. 4. 40. See on Mat. 8. 16.

that were ſick of divers diſeaſes, and caſt out many devils, [a] and ſuffered not the devils * to ſpeak, becauſe they knew him [Or, *to ſay that they knew him*]. 35. And in the [b] morning, riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed. 36. And Simon, and they that were with him, followed after him. 37. And when they had found him, they ſaid unto him, All men ſeek for thee. 38. And he ſaid unto them, Let us go into the [c] next towns, that I may preach there alſo: for therefore [d] came I forth. 39. And he preached in their Synagogues throughout all Galilee, and caſt out devils. 40. And there came a [e] leper to him, beſeeching him, and kneeling down to him, and ſaying unto him, If thou wilt, thou canſt make me clean. 41. And Jeſus moved with compaſſion, put forth *his* hand, and touched him, and ſaith unto him, I will, be thou clean. 42. And as ſoon as he had ſpoken, immediately the Leproſie departed from him, and he was cleanſed. 43. And he ſtraitly charged him, and forthwith ſent him away; 44. And ſaith unto him, See thou ſay nothing to any man: but go thy way, ſhew thy ſelf to the prieſt, and offer for thy cleanſing thoſe things which [f] Moſes commanded, for a teſtimony unto them. 45. But he went out, and began to [g] publiſh it much, and to blaze abroad the matter,

[a] † Luk. 4. 41. Devils alſo came out of many, and ſaying, Thou art Chriſt the Son of God. And he *rebuking* them, *ſuffered* them not to ſpeak: for they knew that he was Chriſt. † Act. 16. 17, 18. The ſame alſo followed Paul and us, and cried, ſaying, Theſe men are the Servants of the moſt high God, which ſhew unto us the Way of Salvation. And this ſhe did many Days. But Paul being *grieved*, turned and ſaid to the Spirit, I *command* thee in the Name of Jeſus Chriſt to *come out* of her. And he *came out* the ſame Hour.

[b] † Luk. 4. 42. And when it *was Day*, he departed, and went into a deſert Place.

[c] † Luk. 4. 43. —I muſt preach the Kingdom of God to *other Cities* alſo.

[d] † Iſa. 61. 1. The Spirit of the Lord is upon me, becauſe the Lord hath anointed me to *preach good Tidings* unto the Meek, he hath ſent me to *bind up* the broken hearted, to proclaim *Liberty* to the Captives, and the *opening* of the Priſon to them that are bound.

[e] * Mat. 8. 2. There came a *Leper* and *worſhipped* him, ſaying, Lord, if thou wilt, thou canſt make me clean. † Luk. 5. 12. Behold, a Man full of Leproſie: who ſeeing Jeſus, *fell* on *his Face*, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me clean.

[f] † Lev. 14. 4. Then ſhall the Prieſt command to take for him that is to be cleanſed, two Birds alive, and clean, and Cedar-wood, and Scarlet, and Hyſop.

[g] * Luk. 5. 15. But ſo much the more went there a *Fame abroad* of him. —

matter, inſomuch that Jeſus could no more openly enter into the city, but was without in deſert places; and they came to him from every quarter.

CHAP. II.

AND again he entred into [h] Capernaum, after *ſome* days, and it was noiſed that he was in the houſe. 2. And ſtraightway many were gathered together, inſomuch that there was no room to receive *them*, no not ſo much as about the door: and he preached the word unto them. 3. And they come unto him, bringing one ſick of the palſie, which was born of four. 4. And when they could not come nigh unto him for the preſs, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the ſick of the palſie lay. 5. When Jeſus ſaw their faith, he ſaid unto the ſick of the palſie, Son, [i] thy ſins be forgiven thee. 6. But there were certain of the ſcribes ſitting there, and reaſoning in their hearts, 7. Why doth this man thus ſpeak blaſphemies? who can [k] forgive ſins but God only? 8. And immediately when Jeſus [l] perceived in his ſpirit, that they ſo reaſoned within themſelves, he ſaid unto them, Why reaſon ye theſe things in your hearts? 9. Whether is it [m] eaſier to ſay to the ſick of the palſie, Thy ſins be forgiven thee: or to ſay, Ariſe, and take up thy bed and walk? 10. But that ye may know that the Son of man hath power on earth to forgive ſins, (he ſaith to the ſick of the palſie,) 11. I ſay unto thee, Ariſe, and take up

M 4 thy

[h] * Mat. 9. 1. —He came into his own City. † Luk. 5: 18. Behold, men brought in a Bed a man which was taken with a *Palſie*: and they ſought means to bring him in, and to lay *him* before him.

[i] Deut. 28. 15, 22. It ſhall come to paſs, if thou wilt *not hearken* unto the Voice of the Lord thy God, to obſerve to do all his Commandments, and his Statutes which I command thee this day; that all theſe Curſes ſhall come upon thee, and overtake thee. The Lord ſhall ſmite thee with a *Conſumption*, and with a *Fever*, and with an *Inflammation*, and with an extreme Burning, and with the Sword, and with Blaſting, and with Mildew.— See on Mat. 9. 2.

[k] * Joh. 14. 4. Who can bring a clean thing out of an unclean? Pſal. 130. 4. But there is *Forgiveneſs* with thee; that thou may'ſt be feared. * Iſa. 43. 25. I, even I am he that *bloteth* out *Tranſgreſſions* for mine own ſake, and will not *remember* thy Sins.

[l] See on Mat. 9. 4.

[m] * Mat. 9. 5. Whether is eaſier to ſay, Thy Sins be forgiven thee? or to ſay, Ariſe and walk?

thy bed, and go thy way into thine houſe. 12. And immediately he aroſe, took up the bed, and went forth before them all, inſomuch that they were all amazed, and [a] glorified God, ſaying, We never ſaw it on this faſhion. 13. And he [b] went forth again by the ſea-ſide, and all the multitude reſorted unto him, and he taught them. 14. And as he paſſed by, he ſaw [c] Levi *the ſon* of Alpheus ſitting * at the receipt of cuſtom, [Or, *at the place where cuſtom was received*,] and ſaid unto him, Follow me. And he aroſe and followed him. 15. And it came to paſs, that as Jeſus ſat at meat in his houſe, many publicans and ſinners ſat alſo together with Jeſus and his diſciples: for there were many, and they followed him. 16. And when the ſcribes and phariſees ſaw him eat with publicans and ſinners, they ſaid unto his diſciples, How is it that he eateth and drinketh with publicans and ſinners? 17. When Jeſus heard *it*, he ſaith unto them, They that are whole, have no need of the phyſician, but they that are ſick: I [d] came not to call the righteous, but ſinners to repentance. 18. And the [e] diſciples of John and of the Phariſees uſed to faſt; and they come and ſay unto him, Why do the diſciples of John, and of the Phariſees faſt, but thy diſciples faſt not? 19. And Jeſus ſaid unto them, Can the children of the bride-chamber faſt while the bridegroom is with them? as long as they have the bridegroom with them they cannot faſt. 20. But the days will come, when the bridegroom ſhall be taken away from them, and [f] then ſhall they faſt in thoſe days. 21. No man alſo ſeweth a piece of * new [Or, *raw*, or, *unwrought*] cloth on an old garment: elſe the new piece that filled it up, taketh away from the old, and the rent is made worſe. 22. And no man putteth new wine into old bottles, elſe the new wine doth burſt the bottles, and the wine is ſpilled, and the bottles will be marred: but new wine muſt be put into new bottles. 23. And it came to paſs that he went through the [g] corn-fields on the ſabbath-day, and his diſciples began as they went, to pluck the ears of corn. 24. And the

[a] Pſal. 103. 1, 2, 3. *Bleſs* the *Lord*, O my Soul, and all that is within me, *bleſs* his holy Name. *Bleſs* the Lord, O my Soul, and *forget* not all his *Benefits*. Who *forgiveth* all thine Iniquities: Who *healeth* all thy Diſeaſes.

[b] See on Mat. 9. 9.

[c] * See on Mat. 9. 9.

[d] † 1 Tim. 1. 15. See on Luk. 5. 32.

[e] * See on Mat. 9. 14.

[f] See on Mat. 9. 15.

[g] † Deut. 23. 25. † Luk. 6. 1. See on Mat. 12. 1.

the Phariſees ſaid unto him, Behold, why do they on the ſabbath-day that which is not lawful? 25. And he ſaid unto them, Have ye never read what [h] David did, when he had need, and was an hungred, he, and they that were with him? 26. How he went into the houſe of God in the days of Abiathar the high prieſt, and did eat the ſhew-bread, which is [i] not lawful to eat, but for the prieſts, and gave alſo to them which were with him? 27. And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath. 28. Therefore the Son of man is Lord alſo of the ſabbath.

CHAP. III.

AND he [k] entred again into the ſynagogue, and there was a man there which had a withered hand. 2. And they [l] watched him, whether he would heal him on the ſabbath-day, that they might accuſe him. 3. And he ſaith unto the man which had the withered hand, * Stand forth [Gr. *Ariſe*, ſtand forth *in the midſt*]. 4. And he ſaith unto them, Is it lawful to do good on the ſabbath-days, or to do evil? to ſave Life, or to kill? but they held their peace. 5. And when he had looked round about on them with [m] anger, being grieved for the * hardneſs [Or, *blindneſs*] of their hearts, he ſaith unto the man, Stretch forth thine hand. And he ſtretched it out: and his hand was reſtored whole as the other. 6. And the Phariſees went forth, and ſtraightway took counſel with the [n] Herodians againſt him, how they might deſtroy him. 7. But Jeſus withdrew himſelf with his diſciples to the ſea: and a great multitude from Galilee followed him, and from Judea, 8. And from Jeruſalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon a great multitude, when they had heard what great things he did, came unto him. 9. And he ſpake to his diſciples,

[h] See on Mat. 12. 3.

[i] See on Mat. 12. 4.

[k] * Mat. 12. 9. When he was departed thence, he went into their Synagogue. † Luk. 6. 6. It came to paſs alſo on another Sabbath, that he *entred* into the Synagogue and taught: and there was a man whoſe right Hand was withered.

[l] Pſal. 37. 32. The Wicked *watcheth* the righteous, and *ſeeketh* to ſlay him.

[m] Eph. 4. 26. Be ye *angry* and *ſin* not.—

[n] † Mat. 22. 16. And they ſent out their Diſciples with the *Herodians*.—

ciples, that a ſmall ſhip ſhould wait on him, becauſe of the multitude, leſt they ſhould throng him. 10. For he had healed many, inſomuch that they * preſſed [Or, *ruſhed*] upon him for to touch him, as many as had plagues. 11. And unclean ſpirits, when they ſaw him, fell down before him, and cried, ſaying, Thou art the Son of God. 12. And he [o] ſtraitly charged them, that they ſhould not make him known. 13. And he [p] goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14. And he [q] ordained twelve, that they ſhould be with him, and that he might ſend them forth to preach: 15. And to have power to heal ſickneſſes, and to caſt out devils. 16. And Simon he [r] ſirnamed Peter. 17. And James *the ſon* of Zebedee, and John the brother of James, (and he ſirnamed them Boanerges, which is, The ſons of Thunder,) 18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the ſon* of Alpheus, and Thaddeus, and Simon the Canaanite, 19. And Judas Iſcariot, which alſo betrayed him: and they went * into an houſe [Or, *home*]. 20. And the multitude cometh together again, ſo that they could not ſo much [t] as eat bread. 21. And when his * friends [Or *kinſmen*] heard of *it*, they went out to lay hold on him: for they ſaid, He is beſide himſelf. 22. ¶ And the ſcribes which came down from Jeruſalem, ſaid, [s] He hath Beelzebub

[o] † Mar. 1. 25. Jeſus *rebuked* him, ſaying, *Hold* thy peace, and come out of him.

[p] * Mat. 10. 1. When he had *called* unto him his *Twelve Diſciples*, he gave them Power againſt unclean Spirits, to caſt them out, and to heal all manner of Sickneſs, and all manner of Diſeaſe. † Luk. 6. 12. It came to paſs in thoſe days, that he went out into a *Mountain* to *pray*, and continued all Night in Prayer to God. † Luk. 9. 1. Then he *called* his *twelve Diſciples* together, and gave them Power and Authority over all Devils, and to cure Diſeaſes.

[q] Act. 1. 24. They *prayed* and ſaid, Thou Lord, which knoweſt the Hearts of all Men, *ſhew* whether of theſe two thou haſt *choſen*. Act. 14. 23. When they had *ordained* them Elders in every Church, and had prayed with faſting, they commended them to the Lord on whom they believed. Gal. 1. 1. Paul an Apoſtle, not of *Men*, neither by *Man*, but by Jeſus Chriſt, and God the Father, who raiſed him from the Dead. Joh. 15. 16. Ye have not choſen me, but I have *choſen* you, and *ordained* you, that you ſhould go and bring forth Fruit.—

[r] † Joh. 1. 42. —Thou art Simon the Son of Jona: thou ſhalt be called Cephas, which is by interpretation, a Stone.

[t] † Mar. 6. 31. Come ye yourſelves *apart* into a deſert Place and *reſt a while*; for there were many coming and going, and they had no *leiſure* ſo much as to eat.

[s] † Luk. 11. 15. † Joh. 7. † Joh. 8. 48, 52. † Joh. 10. See on Mat. 9. 34.

and by the prince of the devils casteth he out devils. 23. And he called them unto him, and said unto them [a] in parables, How can Satan cast out Satan? 24. And if a Kingdom be divided against it self, that Kingdom cannot stand. 25. And if a house be divided against it self, that house cannot stand. 26. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 27. No man can enter into a [b] strong man's house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house. 28. Verily I say unto you, [c] All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29. But he that shall (1) blaspheme

[a] † Mat. 12. 25. —Every Kingdom *divided* against it self is *brought* to Desolation: and every City or House divided against it self, shall not stand.

[b] See on Mat. 12. 29.

[c] See on Mat. 12. 31.

(1) I am inclined to make some Observations concerning the Sin against the Holy Ghost, because good Christians have been much perplexed and terrified with the Apprehensions that they have committed this Sin, when indeed they have not, and because such as have lived wickedly may not be discouraged from setting about a true Repentance by any Fears that they have been guilty of this Sin, and that therefore their Case is desperate.

First, The Sin here spoken of seems to be, the Sin of the Jews, particularly of the Pharisees, who ascribed the *miraculous Works* our Lord did *by* the *Power* of the *Holy Ghost*, to prove himself to be the Son of God, and Saviour of the World, to a *Power* derived from the *Devil*. For the very next Verse runs thus, *Because they said he hath an unclean Spirit*. And St. *Matthew*, Chap. 12. 22, 23. records that our Lord having healed one possessed with a Devil, blind and dumb, the People were amazed, and said, *Is not this the Son of David?* that is, the *Messiah*, or the *Christ*. But to prevent their believing in him, the Pharisees, Ver. 24. said, *This Fellow doth not cast out Devils, but by Beelzebub the Prince of the Devils*. This Calumny our Lord refutes; and then follows what he delivered concerning the Sin against the Holy Ghost.

Secondly, The Sins which come nearest to this against the Holy Ghost, seem to be the *Renouncing* of and *Apostatizing* from the *Christian Religion*, after Men have been baptized, and had clear Convictions of its Truth and Certainty; and an *obstinate Continuance* in a *Course* of *Sin* to the End of their Lives without Repentance, notwithstanding all that God and Christ have done to reclaim and reform them. I have often wondred to find People under great Fears lest they should have committed this Sin, when at the same time they have had no Fears about their living in a *Course* of *Sin*, and *dying without Repentance*; which, considering the mighty uncertainty of Life, all who live in the Commission of any *known* and *wilful* Sin, have great Reason to do.

Thirdly,

pheme againſt the holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation: 30. Becauſe they ſaid, He hath an unclean Spirit. 31. ¶ There came then his [d] Brethren and his Mother, and ſtanding without, ſent unto him, calling him. 32. And the multitude ſat about him, and they ſaid unto him, Behold, thy Mother and thy Brethren without ſeek for thee. 33. And he anſwered them, ſaying, Who is my Mother, or my Brethren? 34. And he looked round about on them which ſat about him, and ſaid, Behold my Mother and my Brethren. 35. For whoſoever ſhall do the Will of God, the ſame is my Brother, and my Siſter, and Mother.

CHAP.

[d] * See on Mat. 12. 46.

Thirdly, It deſerves to be conſidered, whether there is not here, as well as in other Caſes, a *tacit* Condition to be ſuppoſed, unleſs they Repent. Is it not expreſly and poſitively declared, that *Adulterers, Fornicators, Drunkards*, &c. *ſhall not inherit the Kingdom of God*? Is it not as plainly ſaid, that *all Liars ſhall have their Part in the Lake which burneth with Fire and Brimſtone*? Do not all Divines acknowledge notwithſtanding, that Repentance will ſave Men from theſe Evils? Since therefore Repentance is not expreſſed in theſe Places, (*Gal.* 5. 19, *&c.* and *Rev.* 21. 8.) but only ſuppoſed, why may not the like Condition be here ſuppoſed? If we conſult the 2*d* and 3*d* Chapters of the Hiſtory of the *Acts*, we ſhall find that many of thoſe who did blaſpheme the Holy Ghoſt were not only called upon to repent, but actually did repent, and were pardoned; ſuch I mean as denied the Holy One and the Juſt, and delivered him up to be crucified.

The chief Objection againſt this Suppoſition, is taken from the 28th Verſe, *All Sins ſhall be forgiven to the Sons of Men*, &c. That is, ſay ſome, any manner of Sin ſhall be forgiven, *but the Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven*. But as Mr *Hales* obſerves in his Paraphraſe on Mat. 12. this is not the Meaning of theſe Words; for here is an *Hebraiſm*, frequent in Holy Scripture. Thus, *Mar.* 13. 31. *Heaven and Earth ſhall paſs away, but my Words ſhall not paſs away*. That is, (as St. *Luke* expreſſes it, Chap. 16. 17.) It is *eaſier*, or Heaven and Earth ſhall *ſooner* paſs away, not that Heaven and Earth ſhall paſs away, but that if it were poſſible, they ſhall *ſooner* paſs away than his Word ſhall. So here, all manner of Calumnies and Slanders are heavy Sins, and ſhall hardly be forgiven to thoſe who commit them, but they will *more* eaſily be forgiven than this Calumny againſt the Holy Ghoſt.

CHAP. IV.

AND [c] he began again to teach by the ſea-ſide: and there was gathered unto him a great multitude, ſo that he entred into a ſhip, and ſat in the ſea, and the whole multitude was by the ſea, on the land. 2. And he taught them many things by parables, and [f] ſaid unto them in his doctrine, 3. Hearken, Behold, there went out a ſower to ſow: 4. And it came to paſs as he ſowed, ſome fell by the Way-ſide, and the fowls of the air came and devoured it up. 5. And ſome fell on ſtony ground, where it had not much earth, and immediately it ſprang up, becauſe it had no depth of earth. 6. But when the ſun was up, it was ſcorched, and becauſe it had no root, it withered away. 7. And ſome fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8. And other fell on good ground, and did [g] yield fruit that ſprang up and increaſed, and brought forth ſome thirty, and ſome ſixty, and ſome an hundred. 9. And he ſaid unto them, He that hath ears to hear, let him hear. 10. And [h] when he was alone, they that were about him with the twelve, asked of him the Parable. 11. And he ſaid unto them, [i] Unto you it is given to know the myſtery of the kingdom of God: but unto [k] them that are without, all *theſe* things are done in Parables. 12.

(1) That

[c] * Mat. 13. 1. The ſame Day Jeſus went out of the Houſe, and *ſat* by the *ſea-ſide*. † Luk. 8. 4. And when much People were gathered together, and were come to him out of every City, he *ſpake* by a *Parable*.

[f] † Mar. 12. 38. And he ſaid unto them in his Doctrine, Beware of the Scribes, *&c.*

[g] ∴ Joh. 15. 5, 16. I am the *Vine*, ye are the *Branches*: He that abideth in me, and I in him, the ſame bringeth forth *much Fruit*; for without me ye can do nothing. —I have choſen you, and ordained you, that you ſhould go and *bring forth Fruit*, and that your Fruit ſhould remain.— ∴ Col. 1. 5. For the Hope which is laid up for you in Heaven, whereof you heard before in the Word of the Truth of the Goſpel.

[h] † Mat. 13. 10. And the *Diſciples* came and ſaid unto him, Why *ſpeakeſt* thou unto them in *Parables*?

[i] See the Note on Mat. 13. 11.

[k] † 1 Cor. 5. 12. What have I to do to judge them alſo that are *Without*? Do not ye judge *them* that *are within*? † Col. 4. 5. Walk in Wiſdom toward *them* that *are without*. † 1 Theſ. 4. 12. That ye may walk honeſtly toward *them* that *are without*. † 1 Tim. 3. 7. Moreover, he [a Biſhop] muſt have a good Report of *them* which *are without*.

(1) That [l] seeing they may see, and not perceive, and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them. 13. And he said unto them, Know ye not this Parable? and how then will ye know all Parables? 14. ¶ [m] The Sower

[l] † Isa. 6. 9. † Luk. 8. 10. † Joh. 12. 40. † Act. 28. 26. † Rom. 11. 8. See on Mat. 13. 14.

[m] † Mat. 13. 19. When any one heareth the Word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was *sown* in his Heart: this is he which received Seed by the Way-side.

(1) We should entertain unworthy Thoughts of the *blessed Jesus*, the great *Lover* of Souls, should we put such an Interpretation on these Words as implies, that the great or only Reason why he spake to the *Jews* in *Parables* was, that they might not *perceive*, or *understand*, or be *converted*; for this would be to suppose our Lord to act contrary to that which he declares to be one *main Design* of his Coming into the World; *namely*, to *teach* us the *Knowledge* of his *Father's Will*, and to *turn* us from *Darkness* to *Light*, &c. *Parables* are *Comparisons* borrowed from Things already known by those to whom they are spoke, and intended to explain something which is more difficult. Therefore our Lord's speaking to them in *Parables* did not proceed from his *unwillingness* to instruct them, but it was because they were not so *well fitted* to receive *Instruction* in any other Way. Accordingly we read, Ver. 33. *that with many such Parables spake he the Word unto them as they were able to hear it.*

St. *Matthew* relates this matter more fully than either St. *Mark* or St. *Luke*, and he, Chap. 13. 15. expressly ascribes their Blindness to themselves: *This Peoples Heart is waxed gross, and their Ears are dull of Hearing, and their Eyes they have closed, lest at any time they should see with their Eyes, and hear with their Ears, and should understand with their Hearts, and should be converted, and I should heal them.* And this no doubt was the Case.

We are mightily in the Wrong, when we go about to fasten *such Consequences* on the wise, holy, just and good God, as make him *wanting* to his Creatures, or to be the *Cause* of their *Destruction*; for he hath affirmed in the most solemn manner, that *he desires not the Death of a Sinner, and that he would have all Men to be saved.* If any difficult Places of Scripture seem to look another Way, it will better become us to say we do not understand them, than to fix such Consequences upon God, as we are assured, both by the Principles of natural Religion and Scripture, are inconsistent with his infinite Perfections, and contrary to his revealed Will. Is it not more reasonable to think, that our being unacquainted with the *Eastern Language* and *Phrase* makes them difficult to us, than to understand them in a Sense which contradicts a great Part of the Bible?

It is a great *Aggravation* of our Sins, when we attempt to lay them upon God, and to make him to be the *Author* or the Cause of them. If any perish everlastingly, it is because they *slight* or *despise* the Means of Salvation, and will not be made wiser or better by them. Of the Meaning of the Word *that*, see the Note on *Joh.* 12. 38.

Sower ſoweth the Word. 15. And theſe are they by the Way-ſide, where the Word is ſown, but when they have heard, Satan cometh immediately, and taketh away the Word that was ſown in their hearts. 16. And theſe are they likewiſe which are ſown on ſtony ground, who when they have heard the Word, immediately receive it with [a] gladneſs: 17. And have no root in themſelves, and ſo endure but for a time: afterward when affliction or perſecution ariſeth for the Words ſake, immediately they are offended. 18. And theſe are they which are ſown among thorns: ſuch as hear the Word, 19. And the cares of this World, and the [b] deceitfulneſs of riches, and the [c] luſts of other things entring in, choke the Word, and it becometh unfruitful. 20. And theſe are they which are ſown on good ground, ſuch as hear the Word, and receive *it*, and bring forth fruit, ſome thirty-fold, ſome ſixty, and ſome an hundred. 21. ¶ And he ſaid unto them, Is a [d] candle brought to be put under a (1) buſhel, or under a bed? and not to be ſet on a candleſtick? 22. For there is [e] nothing hid which ſhall not be manifeſted: neither was any thing kept ſecret, but that it ſhould come abroad. 23. If any man have [f] Ears to hear, let him hear. 24. And he ſaid unto them, [g] Take heed what you hear: with what [h] meaſure ye mete, it ſhall be meaſured to you: and unto you that hear ſhall more be given. 25. For [i] he that hath, to him ſhall be given:

[a] See on Mat 13. 20.

[b] * 1 Tim. 6. 17. Charge them that are rich in this World, that they be not high-minded, nor truſt in *uncertain* Riches, but in the living God, who giveth us richly all things to enjoy.

[c] 1 Joh. 2. 16. All that is in the World, the *Luſt* of the Fleſh, the *Luſt* of the Eyes, and the Pride of Life, is not of the Father, but is of the World.

[d] † Luk. 8. 16. † Luk. 11. 33. See on Mat. 5. 15.

[e] * See on Luk. 12. 2.

[f] † Mat. 11. 15. He that hath *Ears* to hear, let him hear.

[g] Act. 17. 11. Theſe were more noble than thoſe of Theſſalonica, in that they recived the Word with all readineſs of Mind, and *ſearched* the *Scriptures* daily whether thoſe things were ſo. 1 Joh. 4. 1. Beloved, believe not every Spirit, but *try* the Spirits whether they be of God: becauſe many *falſe Prophets* are gone out into the World.

[h] † Luk. 6. 38. * See on Mat. 7. 2.

[i] */ See the Note on Luk. 19. 26.

(1) ‡ The Word in the Original ſignifieth a *Meaſure containing about a Pint leſs than a Peck.*

given: and he that hath not, from him ſhall be taken even that which he hath. 26. ¶ And he ſaid, So is the kingdom of God, as if a man ſhould caſt [k] ſeed into the ground, 27. And ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring and [l] grow up, he knoweth not how. 28. For the earth bringeth forth fruit of her ſelf, firſt the blade, then the ear, after that the full corn in the ear. 29. But when the fruit is *brought forth [Or, *ripe*], immediately he putteth in the ſickle, becauſe the harveſt is come. 30. ¶ And he ſaid, [m] Whereunto ſhall we liken the [n] kingdom of God? or with what compariſon ſhall we compare it? 31. *It is* like a grain of muſtard-ſeed, which when it is ſown in the earth, is leſs than all the ſeeds that be in the earth. 32. But when it is ſown, it groweth up, and becometh greater than all herbs, and ſhooteth out great branches, ſo that the fowls of the air may lodge under the ſhadow of it. 33. And with [o] many ſuch parables ſpake he the Word unto them, as [p] they were able to hear *it*. 34. But without a parable ſpake he not unto them: and when they were alone, he expounded all things to his diſciples. 35. And the ſame day when the Even was come, he ſaith unto them, [q] Let us paſs over unto the other

[k] 1 Pet. 1. 23. Being born again not of *corruptible* Seed, but of *incorruptible* Seed, by the Word of God, which liveth and abideth for ever.

[l] Pſal. 92. 13. Thoſe that be planted in the Houſe of the Lord, ſhall *flouriſh* in the Courts of our God.

[m] * Mat. 13. 31. Another Parable put he forth unto them, ſaying, The Kingdom of Heaven is like a *Grain* of *Muſtard-Seed*, which a Man took and ſowed in his Field. † Luk. 13. 18. Then ſaid he, Unto what is the *Kingdom* of God *like*, and whereunto ſhall I reſemble it?

[n] Act. 2. 41. — The ſame Day were *added* unto them about *three Thouſand* Souls. Act. 4. 4. Many of them which *heard* the Word, *believed*; and the Number of the men was about *five Thouſand*. Act. 5. 14. Believers were the more *added* to the Lord, multitudes both of Men and Women.

[o] * Mat. 13. 34. All theſe things ſpake Jeſus to the Multitude in *Parables*, and without a *Parable* ſpake he not unto them. † Joh. 16. 12. I have yet many things to ſay unto you, but ye *cannot bear* them now.

[p] 1 Cor. 3. 1, 2. And I, Brethren, could not ſpeak unto you as unto *ſpiritual*, but as unto *carnal*, even as unto Babes in Chriſt. I have fed you with Milk, and not with Meat: for hitherto ye were not able *to bear it*, neither yet now are ye *able*. Heb. 5. 11. Of whom [Melchizedeck] we have many things to ſay, and *hard* to be uttered; ſeeing ye are dull of hearing.

[q] * Mat. 8. 18, 23. When Jeſus ſaw great Multitudes about him he gave commandment to *depart* to

other ſide. 36. And when they had ſent away the multitude, they took him even as he was in the ſhip, and there were alſo with him other little ſhips. 37. And there aroſe a great ſtorm of Wind, and the Waves beat into the ſhip, ſo that it was now full. 38. And he was in the hinder part of the ſhip aſleep on a pillow: and they awake him, and ſay unto him, Maſter, careſt thou not that we periſh? 39. And he aroſe and [a] rebuked the Wind, and ſaid unto the Sea, Peace, be ſtill: and the Wind ceaſed, and there was a great calm. 40. And he ſaid unto them, Why are ye ſo fearful? how is it that you have no faith? 41. And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the Wind and the Sea obey him?

CHAP. V.

AND they came [b] over unto the other ſide of the ſea, into the country of the Gadarenes. 2. And when he was come out of the ſhip, immediately there met him out of the tombs, a man with an unclean ſpirit, 3. Who had *his* dwelling among the tombs, and [c] no man could bind him, no not with chains: 4. Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces: neither could any man tame him. 5. And always night and day, he was in the mountains, and in the tombs, crying, and cutting himſelf with ſtones. 6. But when he ſaw Jeſus afar off, he ran and worſhipped him. 7. And cried with a loud Voice, and ſaid, What have I to do with thee, Jeſus, thou Son of the moſt high God? I [d] adjure thee by God, that thou tor-

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to the other ſide. And when he was entred into a Ship, his Diſciples followed him. † Luk. 8. 22. Now it came to paſs on a certain Day, that he went into a Ship with his Diſciples: and he ſaid unto them, *Let us go* over unto the other ſide of the Lake.

[a] See on Mat. 8. 24, *&c.*

[b] * See on Mat. 8. 28.

[c] Mar. 3. 27. No man can enter into a *ſtrong Man's* Houſe, and ſpoil his Goods, except he will firſt *bind* the ſtrong man, and then he will ſpoil his Houſe. Rom. 16. 20. The God of Peace ſhall *bruiſe Satan* under your Feet ſhortly.

[d] Mat. 26. 63. The high Prieſt anſwered and ſaid unto him, I *adjure* thee by the living God, that thou tell us, whether thou be the Chriſt, the Son of God. Act. 19. 13. Then certain vagabond Jews, Exorciſts, took upon them to call over them which had evil Spirits, the Name of the Lord Jeſus, ſaying, We *adjure* thee by Jeſus, whom Paul preacheth.

ment me not. 8. (For he ſaid unto him, [c] Come out of the man, thou unclean Spirit.) 9. And he asked him, What *is* thy name? And he anſwered, ſaying, My name *is* Legion: for we are many. 10. And he beſought him much, that he would not ſend them away out of the country. 11. Now there was there nigh unto the mountains, a great herd of ſwine feeding. 12. And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them. 13. And forthwith (1) Jeſus gave them leave. And the unclean ſpirits went out, and entred into the ſwine, and the herd ran violently down a ſteep place into the ſea, (they were about two thouſand) and were choaked in the ſea. 14. And they that fed the ſwine fled, and told it in the city, and in the country. And they went out to ſee what it was that was done. 15. And they come to Jeſus, and ſee him that was poſſeſſed with the devil, and had the Legion, ſitting, and clothed, and in his right mind, and they were afraid. 16. And they that ſaw *it*, told them how it befel to him that was poſſeſſed with the devil, and alſo concerning the ſwine. 17. And

[c] Mar. 1. 25. Jeſus *rebuked* him, ſaying, Hold thy peace, and *come* out of him. Mar. 9. 25. — He *rebuked* the foul Spirit, ſaying unto him, Thou dumb and deaf Spirit, I *charge* thee *come* out of him, and enter no more into him.

(1) Here is no reaſonable Objection againſt our Lord for ſuffering, or even commanding the Devils to enter into the Swine. For that the Owners of them were a very unworthy and covetous People, and deſerved greater Puniſhment, is manifeſt, from their deſiring our Lord to depart out of their Coaſts; which ſhewed that they valued their Swine more than their Souls. And why ſhould it be thought more unjuſt to puniſh them in this manner, than it would be to puniſh any other Perſon in his Body, Goods, or Eſtate? May not God diſpoſe of his *own* as he pleaſes, whoſe are *all the Beaſts of the Foreſt, and the Cattle upon a thouſand Hills*?

Beſides, this Fact might have taught them, and may teach us many uſeful and neceſſary Truths: As, 1. That the *Devils*, though *many* in Number, can go *no farther*, nor do us any *other Miſchief*, than God, for wiſe and good Reaſons, is pleaſed to ſuffer them. 2. We may learn how mightily theſe evil Spirits are ſet upon doing hurt; for when they could no longer torment this poor Man, rather than want Objects, they are glad to vent their Spite even on the brute Beaſts. How *great* therefore is our *Dependance* on *God*? How ſecure may they be, who are the *Objects* of his *Care*? How diligent ſhould we be to *approve* our *Selves* to him, by the *univerſal Practice* of the *Duties* he commands, that we may have a *reaſonable* and *well-grounded Hope* of an Intereſt in his wiſe and good Providence.

And they began [f] to pray him to depart out of their coasts. 18. And when he was come into the ship, he that had been [g] possessed with the devil, prayed him that he might be with him. 19. Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. 20. And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvel. 21. And when Jesus was [h] passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the sea. 22. And behold, there cometh one of the [i] rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet, 23. And besought him greatly, saying, My little daughter lieth at the point of death, *I pray thee* come and lay thy hands on her, that she may be healed, and she shall live. 24. And *Jesus* went with him, and much people followed him, and thronged him. 25. And a certain Woman which had an [k] issue of blood twelve years, 26. And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27. When she had heard of Jesus, came in the press behind, and touched his garment. 28. For she said, If I may touch but his clothes, I shall be whole. 29. And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague. 30. And Jesus immediately knowing in himself, that [l] virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 31. And his disciples said unto him, Thou seest the multitude thronging

 thee,

[f] * Mat. 8. 34. Behold, the whole City came out to meet Jesus, and when they saw him, they *besought* him that he would *depart* out of their *Coasts*. † So Act. 16. 39. And they came and *besought* them, and brought them out, and desired them to *depart* out of the *City*. 1 Cor. 2. 14. The *natural* man *receiveth* not the things of the Spirit of God —

[g] † Luk. 8. 38. Now the *Man* out of whom the Devils were departed, *besought* him that he might be with him: but Jesus sent him away.

[h] † Mat. 9. 1. He entred into a Ship, and *passed over*, and came into his own City. * Luk. 8. 40. When Jesus was returned, the People *gladly received* him: for they were all waiting for him.

[i] * See on Mat 9. 18.

[k] † Lev. 15. 25. And if a Woman have an *issue* of her *Blood* many Days,— she shall be Unclean.

[l] † Luk. 6. 19. The whole Multitude sought to touch him: for there went *Virtue* out of him, and healed them all. Luk. 8. 46. Jesus said, some Body hath touched me: for I perceive that *Virtue* is gone out of me.

thee, and ſayſt thou, Who touched me? 32. And he looked round about to ſee her that had done this thing. 33. But the Woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34. And he ſaid unto her, Daughter, thy [m] faith hath made thee Whole; go in peace, and be whole of thy plague. 35. [n] While he yet ſpake, there came from the ruler of the ſynagogues *houſe, certain* which ſaid, Thy daughter is dead, why troubleſt thou the Maſter any further. 36. As ſoon as Jeſus heard the Word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid, [o] only believe. 37. And he ſuffered no man to follow him, ſave Peter, and James, and John the brother of James. 38. And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly. 39. And when he was come in, he ſaith unto them, Why make ye this ado, and weep? the damſel is not dead, but [p] ſleepeth. 40. And they laughed him to ſcorn: but when he had put them all out, he taketh the father and the mother of the damſel, and them that were with him, and entreth in where the damſel was lying. 41. And he took the damſel by the hand, and ſaid unto her, Talitha cumi, which is being interpreted, Damſel (I ſay unto thee) ariſe. 42. And ſtraightway the damſel aroſe, and walked; for ſhe was *of the age* of twelve years: and they were aſtoniſhed with a great aſtoniſhment. 43. And he [q] charged them ſtraitly, that no man ſhould know it: and commanded that ſomething ſhould be given her to eat.

CHAP. VI.

AND he went out from thence, and came into his [r] own country, and his diſciples follow him. 2. And when the ſabbath-day was come, he began to teach in the ſynagogue:

[m] † Mat. 9. 22. Mar. 10. 52,

[n] ∴ Luk. 8. 49. While he yet ſpake, there cometh one from the *Ruler* of the Synagogues *Houſe*, ſaying to him, Thy Daughter is dead; trouble not the Maſter.

[o] Mat 17. 19, 20. Then came the Diſciples to Jeſus and ſaid, Why could not we caſt him out? And Jeſus ſaid unto them, becauſe of your *Unbelief*:—

[p] † Joh. 11. 11. Our Friend Lazarus *ſleepeth*, but I go that I may awake him out of Sleep.

[q] † See the Note on Mat. 8. 4.

[r] Luk. 4. 16. * See on Mat. 13. 54.

ſynagogue: and many hearing *him*, were aſtoniſhed, ſaying, [a] From whence hath this man theſe things? and [b] what Wiſdom is this which is given unto him, that even ſuch mighty Works are wrought by his hands? 3. Is not this the carpenter, the ſon of Mary, the [c] brother of James and Joſes, and of Juda, and Simon? and are not his ſiſters here with us? And they were [d] offended at him. 4. But Jeſus ſaid unto them, A [e] Prophet is not without honour, but in his own country, and among his own kin, and in his own houſe. 5. And he [f] could there do no mighty Work, ſave that he [g] laid his hands upon a few ſick folk, and healed *them*. 6. And he [h] marvelled becauſe of their unbelief. And he went round about the [i] villages, teaching. 7. ¶ And he [k] calleth unto him the twelve, and began to ſend them forth by two and two, and gave them power *over* unclean ſpirits, 8. And commanded them that they ſhould [l] take nothing for *their* journey,

[a] † Joh. 6. 42. They ſaid, is not this Jeſus the Son of Joſeph, whoſe Father and Mother we know? How is it then that he ſaith I came down from Heaven?

[b] See on Mat. 7. 28.

[c] ∴ Gal. 1. 19. See on Mat. 12. 46

[d] † Mat. 11. 6. Bleſſed is he whoſoever ſhall not be *offended* in me.

[e] † Joh. 4: 44. Jeſus himſelf teſtified, that a *Prophet* hath no Honour in his own Country. Jer. 11. 21. Thus ſaith the Lord of the *Men* of *Anathoth*, that ſeek thy Life.— Jer. 12. 6. Even thy *Brethren*, and the *Houſe* of thy *Father*, even they have *dealt treacherouſly* with thee.—

[f] † See Gen. 19. 22. Haſte thee, eſcape thither; for I *cannot* do any thing till thou be come thither. † Gen. 32. 25. When he ſaw that he *prevailed* not againſt him, he touched the hollow of his Thigh: and the Hollow of Jacobs Thigh was out of Joint, as he wreſtled with him. † Mat. 13. 58. And he did not many mighty Works there, becauſe of their *Unbelief*. † Mar. 9. 23. Jeſus ſaid unto him, If thou *canſt believe*, all things are poſſible to him that believeth. See the Note on Heb. 6 4.

[g] See the Note on Act. 6. 6.

[h] † Iſa. 59. 16. He ſaw that there was no man, and *wondered* that there was no Interceſſor: therefore his Arm brought Salvation unto him, and his Righteouſneſs, it ſuſtained him.

[i] * Mat. 9. 35. Jeſus went about all the *Cities* and *Villages* teaching in their Synagogues, and *preaching* the Goſpel of the Kingdom, and healing every Sickneſs, and every Diſeaſe among the People. * Luk. 13. 22. He went through the *Cities* and Villages, *teaching* and Journeying towards Jeruſalem. Act. 10. 38. —Who went about *doing good*, and healing all that were oppreſſed with the Devil.—

[k] † Mar. 3. 14. † Luk. 9. 1. * See on Mat. 10. 1.

[l] See on Mat. 10. 9, 10.

journey, ſave a ſtaff only: no ſcrip, no bread, no (1) money in *their* purſe: 9. But *be* [m] ſhod with ſandals: and not put on two coats. 10. And he ſaid unto them, in what place ſoever ye enter into an houſe, there abide till ye depart from that place. 11. And whoſoever ſhall [n] not receive you, nor hear you, when ye depart thence, ſhake off the duſt under your feet, for a teſtimony againſt them. Verily I ſay unto you, it ſhall be more tolerable for Sodom * and [Gr. *or*] Gomorrha in the day of judgment, than for that city. 12. And they went out, and preached that Men ſhould [o] repent. 13. And they caſt out many devils, and [p] anointed with oyl many that were ſick, and healed *them*. 14. And [q] king Herod (2) heard of *him*, (for his name was ſpread abroad) and he ſaid, That John the Baptiſt was riſen from the dead, and therefore mighty works do ſhew forth themſelves in him. 15. [r] Others ſaid, That it is Elias. And others ſaid, That it is a Prophet, or as one of the Prophets. 16. But when [r] Herod heard *thereof*, he ſaid, It is John whom I beheaded, he is riſen from the dead. 17. For Herod himſelf had ſent forth and (3) laid hold upon John, and bound him in priſon for Herodias ſake, his brother Philips wife; for he had married her. 18. for John had ſaid unto Herod, It is [s] not lawful for thee to have thy brothers Wife. 19. Therefore Herodias had * a quarrel [Or, *an inward grudge*] againſt him, and would

[m] † Act. 12. 8. The Angel ſaid unto him, *Gird* thy ſelf, and *bind* on thy *Sandals*: and ſo he did.

[n] † Luk. 10. 11. * Act. 13. 51. † Act. 18. 6. See on Mat. 10. 14.

[o] See on Mat. 4. 17.

[p] * Jam. 5. 14. Is any Sick among you? let him call for the Elders of the Church; and let them pray over him, *anointing* him with *Oyl* in the Name of the Lord.

[q] * See on Mat. 14. 1.

[r] † Mat. 16. 14. Some ſay that thou art *John* the *Baptiſt*, ſome *Elias*, and others *Jeremias*, or one of the Prophets.

[r] Mat. 14. 3. See on Luk. 3. 19.

[s] * Lev. 18. 16. Thou ſhalt not uncover the *Nakedneſs* of thy *Brothers* Wife: it is thy Brothers Nakedneſs. † Lev. 20. 21. If a Man take his *Brothers* Wife, it is an unclean thing: he hath uncovered his Brothers *Nakedneſs*, they ſhall be Childleſs.

(1) ‡ The Word ſignifieth *a Piece of Braſs Money, in Value ſomewhat leſs than a Farthing*, Mat. 10. 9. but here it is taken in general for *Money*.

(2) It was about the Year of our Lord 32 when *Herod* heard of him.

(3) St. *John* Baptiſt was impriſoned, *&c.* by *Herod*, about the Year of our Lord 30.

would have killed him, but ſhe could not. 20. For Herod [a] feared John, knowing that he was a juſt man, and an holy, and * obſerved [Or, *kept*, or, *ſaved*] him, and when he heard him, he did many things, and heard him gladly.

21. And when a [b] convenient day was come, that Herod on his [c] birth-day made a ſupper to his lords, high captains, and chief eſtates of Galilee: 22. And when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that ſat with him, the king ſaid unto the damſel, Ask of me whatſoever thou wilt, and I will give *it* thee. 23. And he ſware unto her, Whatſoever thou [d] ſhalt ask of me, I will give *it* thee, unto the half of my kingdom. 24. And ſhe went forth, and ſaid unto her mother, What ſhall I ask? And ſhe ſaid, The head of John the Baptiſt. 25. And ſhe came in ſtraightway [e] with haſte unto the king, and asked, ſaying, I will that thou give me by and by in a charger, the head of John the Baptiſt. 26. And the king was exceeding ſorry, *yet* for his oaths ſake, and for their ſakes which ſat with him, he would not reject her. 27. And immediately the king ſent * an executioner [Or, *one of his Guard*], and commanded his head to be brought: and he went and beheaded him in the priſon. 28. And brought his head in a charger, and gave it to the damſel: and the damſel gave it to her mother. 29. And when his diſciples heard *of* it, they came and took up his corps, and laid it in a tomb. 30. And the [f] Apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done, and what they had taught. 31. And he ſaid unto them, Come ye your ſelves [g] apart into a

Year of our Lord 32.

N 4 deſert

[a] † Mat. 14. 5. When he would have put him to Death, he *feared* the Multitude, becauſe they *counted* him as a *Prophet*. † Mat. 21. 26. —All hold John as a *Prophet*.

[b] ∴ Mat. 14. 6. When Herods *Birth-day* was kept, the Daughter of Herodias danced before them, and pleaſed Herod.

[c] Gen. 40. 20. It came to paſs the third Day, which was *Pharaohs Birth-day*, that he made a *Feaſt* unto all his Servants.

[d] † Eſth. 5. 3, 6. What wilt thou Queen Eſther, and what is thy *Requeſt*? it ſhall be even given thee, to the *half* of the Kingdom. What is thy Petition? and it ſhall be granted thee: and what is thy Requeſt? even to the *half* of the *Kingdom* it ſhall be performed.

[e] Rom. 3. 15. Their *Feet* are *ſwift* to ſhed Blood.

[f] * Luk. 9. 10. The *Apoſtles* when they were returned *told* him all that they had done.—

[g] * Mat. 14. 13. When Jeſus heard of it, he departed thence by Ship into a *Deſert* Place apart.—

desert place, and rest a while: for there were many coming and going, and they had no [h] leisure so much as to eat. 32. And they departed into a desert place by ship privately. 33. And the people saw them departing, and many knew him, and ran a foot thither out of all cities, and outwent them, and came together unto him. 34. And [i] Jesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he [k] began to teach them many things. 35. And when [l] the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: 36. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. 37. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred (1) peny-worth of bread, and give them to eat? 38. He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. 39. And he commanded them to make all sit down by Companies upon the green grass. 40. And they sat down in ranks by hundreds and by fifties. 41. And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all. 42. And they did all eat and were filled. 43. And they took up twelve baskets full of the fragments, and of the fishes. 44. And they that did eat of the loaves, were above five thousand men. 45. And [m] straightway he constrained his disciples to get into the ship,

[h] † Mar. 3. 20. And the Multitude cometh together again, so that they *could not* so much as *eat Bread.*

[i] * Mat. 9. 36. When he saw the Multitudes, he was *moved* with *compassion* on them, because they fainted, and were scattered abroad as *Sheep* having no *Shepherd.* † Mat. 14. 14. Jesus went forth and saw a great Multitude, and was *moved* with *Compassion* toward them, and he healed their Sick.

[k] † Luk. 9. 11. He received them, and *spake* unto them of the Kingdom of God.

[l] † See on Matt. 14. 15.

[m] † Mat. 14. 22. Straightway Jesus *constrained* his Disciples to *get* into a Ship, and to go before him unto the other side, while he sent the Multitudes away. † Joh. 6. 17. [The Disciples] *entred* into a Ship, and went over the Sea towards Capernaum: and it was now dark, and Jesus was not come to them.

(1) ‡ The *Roman* Peny is seven Pence half-peny, as *Mat.* 18. 28.

ſhip, and to go to the other ſide before * unto Bethſaida [Or, *overagainſt Bethſaida*], while he ſent away the people. 46. And when he had ſent them away, he departed into a mountain to pray. 47. And when [n] Even was come, the ſhip was in the midſt of the ſea, and he alone on the land. 48. And he ſaw them toiling in rowing: (for the Wind was contrary unto them) and about the fourth Watch of the night he cometh unto them, walking upon the ſea, and [o] would have paſſed by them. 49. But when they ſaw him walking upon the ſea, they ſuppoſed it had been a ſpirit, and cried out. 50. (For they all ſaw him, and were troubled.) And immediately he talked with them, and ſaith unto them, Be of good cheer, it is I, be not afraid. 51. And he went up unto them into the ſhip, and the Wind ceaſed: and they were ſore amazed in themſelves beyond meaſure, and wondred. 52. For they conſidered not *the miracle* of the loaves, for their heart was hardned. 53. And when they had [p] paſſed over, they came into the land of Gennesaret, and drew to the ſhore. 54. And when they were come out of the ſhip, ſtraightway they knew him, 55. And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was. 56. And whitherſoever he entred, into villages, or cities, or country, they laid the ſick in the ſtreets, and beſought him that they might [q] touch, if it were but the border of his garment: and as many as touched * him [Or, *it*], were made Whole.

CHAP. VII.

THEN [r] came together unto him the Phariſees, and certain of the Scribes, which came from Jeruſalem. 2. And when they ſaw ſome of his diſciples eat bread with * defiled

[n] * Mat. 14. 23. When he had ſent the Multitudes away, he went up into a Mountain apart to pray: and when the *Evening* was come, he was there alone.

[o] † See on Luk. 24. 28.

[p] * Mat. 14. 34. When they were gone over, they came into the Land of *Gennesaret*.

[q] † Mar. 5. 27, 28. When ſhe heard of Jeſus, ſhe came in the Preſs behind, and *touched* his Garment. For ſhe ſaid, If I may *touch* but his Clothes, I ſhall be Whole. † Act. 19. 12. So that *from* his [Paul's] *Body* were brought unto the Sick Handkerchiefs or Aprons, and the *Diſeaſes* departed from them, and the *Evil Spirits* went out of them.

[r] * Mat. 15. 1. Then came to Jeſus *Scribes* and *Phariſees*, which were of *Jeruſalem*.

* defiled [Or, *common*] (that is to ſay, with unwaſhen) hands, they found fault. 3. For the Phariſees and all the Jews, except they waſh *their* hands (1) oft, eat not, holding the tradition of the Elders. 4. And *when they come* from the Market, except they waſh, they eat not. And many other things there be, which they have received to hold, *as* the Waſhing of cups, and (2) pots, braſen veſſels, and of * tables [Or, *beds*]. 5. [a] Then the Phariſees and Scribes asked him, Why walk not thy diſciples according to the Tradition of the Elders, but eat bread with unwaſhen hands? 6. He anſwered and ſaid unto them, Well hath Eſaias propheſied of you hypocrites, as it is written, [b] This people honoureth me with their lips, but their [c] heart is far from me. 7. Howbeit, in vain do they worſhip me, teaching for doctrines the commandments of men. 8. For laying aſide the commandment of God, ye hold the tradition of men, as the waſhing of pots and cups: and many other ſuch like things ye do. 9. And he ſaid unto them, (3) Full well ye * reject [Or, *fruſtrate*] the commandment of God, that ye may keep your own tradition. 10. For Moſes ſaid, [d] Honour thy father and thy mother: and whoſo curſeth father or mother, let him die the death. 11. But ye ſay, If a man ſhall ſay to his father or mother, *It is* (4) Corban, [e] that is to ſay, a gift,

[a] ∴ Mat. 15. 2. Why do thy Diſciples *tranſgreſs* the *Tradition* of the *Elders*? for they *waſh* not their Hands when they eat bread.

[b] * Iſa. 29. 13. The Lord ſaid, Foraſmuch as this People *draw near* me with their *Mouth*, and with their *Lips* do *honour* me, but have removed their Heart far from me, and their Fear toward me is taught by the Precept of Men: Therefore, *&c.* * Mat. 15. 8. This People *draweth nigh* unto me with their *Mouth*, and *honoureth* me with their *Lips*: but their Heart is far from me.

[c] 2 Tim. 3. 5. Having a *Form* of *Godlineſs*, but denying the *Power* thereof. Tit. 1. 16. They *profeſs* that they *know* God, but in *Works* they *deny* him.—

[d] † Exod. 20. 12. † Deut. 5. 16. † Exod. 21. 17. † Lev. 20. 9. † Prov. 20. 20. See on Mat. 15. 4.

[e] * Mat. 15. 5. But ye ſay, Whoſoever ſhall ſay to his Father or his Mother, it is a *Gift* by whatſoever thou mighteſt be profited by me. ∴ Mat. 23. 18. — Whoſoever ſweareth by *the Gift* that is upon it, he is guilty.

(1) ‡ Or, *diligently*: in the Original, *with the Fiſt*: Theophilact, *up to the Elbow*.

(2) ‡ Sextarius is about a Pint and half.

(3) Theſe Words ſeem to be ſpoken *Ironically*; for our Saviour here blames the Scribes and Phariſees.

(4) This Word ſignifies a *Gift* or *Offering* made to God.

gift, by whatſoever thou mighteſt be profited by me: *he ſhall be free.* 12. And ye ſuffer him no more to do ought for his father or his mother: 13. Making the Word of God of none effect through your tradition, which ye have delivered: and many ſuch like things do ye. 14. ¶ And when he had [f] called all the People unto him, he ſaid unto them, Hearken unto me every one of you, and underſtand. 15. There is [g] nothing from without a man that entring into him can defile him: but the things which come out of him, thoſe are they that defile the man. 16. If any man have [h] Ears to hear, let him hear. 17. And when he was entred into the houſe from the People, his Diſciples [i] asked him concerning the Parable. 18. And he ſaith unto them, Are ye ſo without underſtanding alſo? Do ye not perceive, that whatſoever thing from without entreth into the man, it cannot defile him, 19. Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20. And he ſaid, That which cometh out of the man, that defileth the man. 21. For [k] from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22. Thefts, * covetouſneſs, wickedneſs [Gr. *covetuouſneſſes, wickedneſſes*], deceit, laſciviouſneſs, [l] an evil eye, blaſphemy, pride, fooliſhneſs: 23. All theſe evil things [m] come from within, and defile the man. 24. ¶ And [n] from thence he aroſe and went into the borders of Tyre and Sidon, and entred into an houſe, and would have no man know *it*; but he could not be hid. 25. For a certain woman, whoſe young daughter had an unclean ſpirit, heard of him, and came and fell at his feet: 26. (The Woman was a (1) * Greek [Or, *Gentile*], a Syrophenician

[f] * Mat. 15. 10. He *called* the *Multitude*, and ſaid unto them, *Hear* and *underſtand.*

[g] See on Mat. 15. 11.

[h] † See the Note on Mat. 11. 15.

[i] † Mat. 15. 15. Then anſwered Peter and ſaid unto him, *Declare* unto us this Parable.

[k] * Gen. 6. 5. * Gen. 8. 21. See on Mat. 15. 19.

[l] Mat. 20. 15. Is it not lawful for me to do what I will with mine own? Is thine *Eye evil*, becauſe I am good?

[m] Mat. 12. 35. A *good* Man out of the *good* Treaſure of the Heart bringeth forth *good things*: and an *evil Man* out of the evil Treaſure, bringeth forth evil things.

[n] * Mat. 15. 21. Then Jeſus went *thence*, and departed into the Coaſts of Tyre and Sidon.

(1) There is no Diſagreement between the two Evangeliſts, only St. *Mark* deſcribes this Woman more particularly than St. *Matthew* does. The

nician by nation) and ſhe beſought him that he would caſt forth the devil out of her daughter. 27. But Jeſus ſaid unto her, Let the children firſt be filled: for it is not meet to take the childrens bread, and to caſt it unto the dogs. 28. And ſhe anſwered and ſaid unto him, Yes, Lord: yet the dogs under the table eat of the childrens crumbs. 29. And he ſaid unto her, For this ſaying, go thy way, the devil is gone out of thy daughter. 30. And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed. 31. ¶ And again [a] departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. 32. And they [b] bring unto him one that was deaf, and had an impediment in his ſpeech: and they beſeech him to put his hand upon him. 33. And he took him aſide from the multitude, and put his fingers into his ears, and [c] he ſpit, and touched his tongue. 34. And [d] looking up to heaven, he [e] ſighed, and ſaith unto him, Ephphatha, that is, Be opened. 35. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. 36. And he [f] charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed *it*. 37. And were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

CHAP.

[a] † Mat. 15. 29. Jeſus *departed* from thence, and came nigh unto the Sea of Galilee, and went up into a Mountain, and ſat down there.

[b] † Mat. 9. 32. Behold, they *brought* to him a dumb man poſſeſſed with a Devil.

[c] † Mar. 8. 23. † Joh. 9. 6. He *ſpat* on the Ground, and made Clay of the Spittle, and he anointed the Eyes of the blind man with the Clay.

[d] † Joh. 11. 41. — Jeſus *lift up his Eyes* and ſaid, Father, I thank thee, that thou haſt heard me. † Joh. 17. 1. Theſe Words ſpake Jeſus; *and lift up his Eyes* to *Heaven*.

[e] † Joh. 11. 33, 38. — He groaned in Spirit, and was *troubled*. Jeſus therefore *groaning* in himſelf, cometh to the Grave. Heb. 4. 15. We have not an High Prieſt which cannot be *touched* with the *Feeling* of our *Infirmities*.—

[f] † Mar. 5. 43. See the Note on Mat. 8. 4.

The latter, Chap. 15. 22. ſays ſhe was of *Canaan*; the former tells us in what part of *Canaan* ſhe lived, namely, where *Syria* and *Phenicia* join, the Inhabitants of which were called *Syro-Phenicians*. Her being ſaid to be a *Greek*, denotes that ſhe was not a *Jew*; for the *Jews* called all thoſe *Greeks*, who did not profeſs their Religion.

CHAP. VIII.

IN thoſe days the [f] Multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, 2. I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: 3. And if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far. 4. And his diſciples anſwered him, From whence can a man ſatisfie theſe men with bread here in the Wilderneſs? 5. And he asked them, How many loaves have ye? And they ſaid, Seven. 6. And he commanded the People to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before *them:* and they did ſet *them* before the People. 7. And they had a few ſmall fiſhes: and he [g] bleſſed, and commanded to ſet them alſo before *them.* 8. So they did eat, and were filled: and they took up of the broken meat that was left, ſeven baskets. 9. And they that had eaten were about four thouſand; and he ſent them away. 10. ¶ And [h] ſtraightway he entred into a ſhip with his diſciples, and came into the parts of Dalmanutha. 11. And the [i] Phariſees came forth, and began to queſtion with him, ſeeking of him a ſign from heaven, tempting him. 12. And he ſighed deeply in his ſpirit, and ſaith, Why doth this generation ſeek after a ſign? verily I ſay unto you, There ſhall no ſign be given to this generation. 13. And he left them, and entring into the ſhip again, departed to the other ſide. 14. ¶ Now *the diſciples* had [k] forgotten to take bread, neither had they in the ſhip with them more than one loaf. 15. And he charged them, ſaying, [l] Take heed, beware of the

[f] * Mat. 15. 32. Jeſus called his Diſciples unto him, and ſaid, I have Compaſſion on the *Multitude*, &c.

[g] † Mat. 14. 19. —Looking up to Heaven, he *bleſſed*, and *brake*, and gave the Loaves to his Diſciples, and the Diſciples to the Multitude.

[h] † Mat. 15. 39. He ſent away the Multitude, and took Ship, and came into the Coaſts of Magdala.

[i] * Mat. 16. 1. † Joh. 6. 30. See on Mat. 12. 38.

[k] * Mat 16. 5. When his Diſciples were come to the other ſide, they had *forgotten* to take Bread.

[l] † Mat. 16. 6. Then Jeſus ſaid unto them, *Take heed* and *beware* of the *Phariſees*, and of the Sadducees. † Luk. 12. 1. When there were gathered together an innumerable multitude of People, inſomuch

the leaven of the Phariſees, and *of* the leaven of Herod. 16. And they reaſoned among themſelves, ſaying, *It is* [m] becauſe we have no bread. 17. And when Jeſus knew *it*, he ſaith unto them, Why reaſon ye, becauſe ye have no bread? [n] perceive ye not yet, neither underſtand? have ye your heart yet hardned? 18. Having eyes, ſee ye not? and having ears, hear ye not? and do ye not remember? 19. When I [o] brake the five loaves among five thouſand, how many baskets full of fragments took ye up? They ſay unto him, Twelve. 20. And when the [p] ſeven among four thouſand, how many baskets full of fragments took ye up? And they ſaid, Seven. 21. And he ſaid unto them, How is it that ye do not underſtand? 22. ¶ And he cometh to Bethſaida, and they bring a blind man unto him, and beſought him to touch him. 23. And he took the blind man by the hand, and led him out of the Town; and when he had [q] ſpit on his eyes, and put his hands upon him, he asked him if he ſaw ought. 24. And he looked up and ſaid, I ſee men as trees, walking. 25. After that, he put *his* hands again upon his eyes, and made him look up: and he was reſtored, and ſaw every man clearly. 26. And he ſent him away to his houſe, ſaying, Neither go into the town, nor [r] tell *it* to any in the town. 27. ¶ And Jeſus went out, and his diſciples, into the towns of [f] Ceſarea Philippi: and by [s] the Way he asked his

inſomuch that they trode one upon another, he began to ſay to his Diſciples firſt of all, *Beware* of the *Leaven* of the Phariſees, which is Hypocriſie.

[m] * Mat. 16. 7. They reaſoned among themſelves, ſaying, It is *becauſe* we have taken no *Bread*.

[n] † Mar. 6. 52. They *conſidered* not the Miracle of the Loaves, for their Heart was hardned.

[o] † Mat. 14. 20. They did all eat and were filled: and they took up of theFragments that remained, twelve Baskets full. † Mar. 6. 43. They took up twelve Baskets full of the Fragments, and of the Fiſhes. † Joh. 6. 13. They gathered them together, and filled *twelve* Baskets of the Fragments of the five barley-loaves, which remained over and above unto them that had eaten.

[p] Ver. 8. † Mat. 15. 37. They did all eat, and were filled: and they took up of the broken meat that was left, *ſeven* Baskets full.

[q] † Mar. 7. 33.

[r] † See the Note on Mat. 8. 4.

[f] * Mat. 16. 13. When Jeſus came into the Coaſts of *Ceſarea Philippi*, he asked his Diſciples, ſaying, Whom do men ſay that I the Son of man am? † Luk. 9. 18. It came to paſs as he was alone praying, his Diſciples were with him: and he asked them, ſaying, Whom ſay the *People* that I am?

[s] Deut. 6. 7. Thou ſhalt teach them diligently unto thy Children, and talk of them when thou *ſitteſt* in thine Houſe, and when thou *walkeſt* by the *Way*.—

his diſciples, ſaying unto them, Whom do men ſay that I am? 28. And they anſwered, [a] John the Baptiſt: but ſome *ſay*, Elias; and others, One of the Prophets. 29. And he ſaith unto them, But whom ſay ye that I am? And Peter anſwereth and ſaith unto him, [b] Thou art the Chriſt. 30. And he charged them that they ſhould tell no man of him. 31. And he [c] began to teach them, that the Son of man muſt ſuffer many things, and be [d] rejected of the Elders, and of the chief Prieſts, and Scribes, and be killed, and after three days riſe again. 32. And he ſpake that ſaying openly. And Peter took him, and began to rebuke him. 33. But when he had turned about, and looked on his diſciples, he rebuked Peter, ſaying, Get thee behind me, Satan: for thou ſavoureſt not the things that be of God, but the things that be of men. 34. ¶ And when he had called the People unto him, with his diſciples alſo, he ſaid unto them, Whoſoever will come after me, let him [e] deny himſelf, and take up his croſs, and follow me. 35. For whoſoever will [f] ſave his life, ſhall loſe it; but whoſoever ſhall loſe his life for my ſake and the goſpels, the ſame ſhall ſave it. 36. For what ſhall it profit a man, if he ſhall gain the whole World, and loſe his own ſoul? 37. Or what ſhall a man give [g] in exchange for his ſoul? 38. [h] Whoſoever therefore ſhall be aſhamed of me, and of my Words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed when he cometh in the glory of his Father, with the holy angels.

CHAP.

[a] † Mat. 14. 2. [Herod] ſaid to his Servants, *This is John* the Baptiſt —

[b] See on Mat. 16. 16.

[c] † Mat. 17. 22. † Luk. 9. 22. See on Mat. 16. 21.

[d] Pſal. 118. 22. The Stone which the Builders refuſed, is become the head *Stone* of the Corner.

[e] † Luk. 9. 23. † Luk. 14. 27. See on Mat. 16. 24.

[f] † Joh. 12. 25. See on Luk. 17. 33.

[g] Job 2. 4. Satan anſwered the Lord and ſaid, Skin for Skin, yea, *all* that a man *hath* will he *give* for his *Life*.

[h] * See on Mat. 10. 33.

CHAP. IX.

AND he ſaid unto them, [a] Verily I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death, till they have ſeen the kingdom of God come with power. 2. ¶ And after [b] ſix days Jeſus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themſelves: and he was transfigured before them. 3. And his raiment became ſhining exceeding [c] white as ſnow; ſo as no fuller on earth can white them. 4. And there appeared unto them Elias, with Moſes: and they were talking with Jeſus. 5. And Peter anſwered and ſaid to Jeſus, Maſter, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moſes, and one for Elias. 6. For he wiſt not what to ſay, for they were ſore afraid. 7. And there was a cloud that overſhadowed them: and a voice came out of the cloud, ſaying, [d] This is my beloved Son: hear him. 8. And ſuddenly when they had looked round about, they ſaw no man any more, ſave Jeſus only with themſelves. 9. And as they came down from the mountain, he charged them that they ſhould [e] tell no man what things they had ſeen, till the Son of man were riſen from the dead. 10. And they kept that ſaying with themſelves, queſtioning one with another what the riſing from the dead ſhould mean. 11. ¶ And they asked him, ſaying, Why ſay the Scribes that [f] Elias muſt firſt come? 12. And he anſwered and told them, Elias verily cometh firſt, and reſtoreth all things, and how it is [g] written of the Son of man, that he muſt ſuffer many things, and

[a] * Mat. 16. 28. Verily I ſay unto you, There be *ſome* ſtanding here, which ſhall not *taſte* of *Death* till they ſee the Son of man coming in his Kingdom. † Luk. 9. 27. I tell you of a truth, there be *ſome ſtanding* here, which ſhall not taſte of Death, till they ſee the Kingdom of God.

[b] † Luk. 9. 28. * See on Mat. 17. 1.

[c] ∴ Dan. 7. 9. I beheld till the Thrones were caſt down, and the ancient of Days did ſit, whoſe *Garment* was *white* as Snow.—

[d] Col. 1. 13. Who hath delivered us from the Power of Darkneſs and hath tranſlated us into the Kingdom of his dear Son. See on Mat. 17. 5.

[e] See on Mat. 8. 4.

[f] † Mal. 4. 5. Behold, I will ſend you *Elijah* the Prophet, before the Coming of the great and dreadful Day of the Lord. ∴ Mat. 17. 10. His Diſciples asked him, ſaying, Why ſay the Scribes that *Elias* muſt firſt come?

[g] † Pſal. 22. 6. I am a *Worm*

and be [h] ſet at nought. 13. But I ſay unto you, that [i] Elias is indeed come, and they have (1) done unto him whatſoever they liſted, as it is written of him. 14. ¶ And when he [k] came to his diſciples, he ſaw a great multitude about them, and the Scribes queſtioning with them. 15. And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him, ſaluted him. 16. And he asked the Scribes, What queſtion ye * with them [Or, *among your ſelves*]? 17. And [l] one of the multitude anſwered and ſaid, Maſter, I have brought unto thee my ſon, which hath a dumb ſpirit: 18. And whereſoever he taketh him, he * teareth [Or, *daſheth*] him; and he ſometh and gnaſheth with his teeth, and pineth away: and I ſpake to thy diſciples, that they ſhould caſt him out, and they could not. 19. He anſwered him, and ſaith, O faithleſs generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him unto me. 20. And they brought him unto him: and when he [m] ſaw him, ſtraightway the ſpirit tare him, and he fell on the ground, and wallowed foming. 21. And he asked his father, How long is it ago ſince this came unto him? And he ſaid, Of a child. 22. And oft-times it hath caſt him into the fire, and into the waters to deſtroy him: but if thou canſt do any thing, have compaſſion on us, and help us. 23. Jeſus ſaid unto him, If thou canſt [n] believe, all

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things

and no man; a *reproach* of men, and deſpiſed of the People. * Iſa. 53. 2, *&c.* —He hath *no Form* nor *Comelineſs*: and when we ſhall ſee him, there is no *Beauty* that we ſhould deſire him. He is *deſpiſed* and *rejected* of men, *&c.* † Dan. 9. 26. After threeſcore and two Weeks ſhall *Meſſiah* be *cut* off —

[h] † Phil. 2. 7. Made himſelf of *no Reputation*, and took upon him the *Form* of a *Servant*, and was made in the Likeneſs of men. Luk. 23. 11. And Herod and his men of War *ſet him at nought*, and *mocked* him.—

[i] † See on Mat. 11. 14.

[k] * Mat. 17. 14 When they were come to the Multitude, there came to him a certain man kneeling down to him.

[l] † Mat. 17 14. The Words under Ver. 14. † Luk. 9. 38. Behold, one of the Company *cried* out, ſaying, Maſter, I beſeech thee, look upon my Son, for he is mine only Child.

[m] † Mar. 1 26. When the unclean Spirit had *torn* him, and cried with a loud Voice, he came out of him.

[n] 2 Chron. 20. 20. —*Believe* in the

(1) The Treatment *John* Baptiſt received in the World not being expreſſed in the Old-Teſtament, this Verſe may be better rendred thus: 'I ſay unto you, that Elias is indeed come, as it is written 'of him, and they have done unto him whatſoever they liſted.

things *are* poſſible to him that believeth. 24. And ſtraight-
way the father of the child cried out, and ſaid with tears,
Lord, I believe; help thou mine unbelief. 25. When Jeſus
ſaw that the people came running together, he rebuked the
foul ſpirit, ſaying unto him, Thou dumb and deaf ſpirit, I
charge thee, Come out of him, and enter no more into him.
26. And the *ſpirit* cried, and rent him ſore, and came out of
him; and he was as one dead, inſomuch that many ſaid, He is
dead. 27. But Jeſus took him by the hand, and lifted him
up, and he aroſe. 28. And when he was come into the houſe,
his diſciples asked him privately, Why could not we caſt
him out? 29. And he ſaid unto them, This kind can come
forth by nothing, but by prayer and faſting. 30. ¶ And
they departed thence, and paſſed through [o] Galilee; and he
would not that any man ſhould know *it*. 31. For he taught
his diſciples, and ſaid unto them, The Son of man is deliver-
ed into the hands of men, and they ſhall kill him, and after
that he is killed, he ſhall riſe the third day. 32. But they
underſtood not that ſaying, and were afraid to ask him. 33.
¶ And he [p] came to Capernaum; and being in the houſe
he asked them, What was it that ye diſputed among your-
ſelves by the way? 34. But they held their peace: for by
the way they had diſputed among themſelves, who *ſhould be*
the greateſt. 35. And he ſat down and called the Twelve,
and ſaith unto them, If any man deſire to be [q] firſt, the ſame
ſhall be laſt of all, and ſervant of all. 36. And he took a
[r] child, and ſet him in the midſt of them, and when he had
taken him in his arms, he ſaid unto them, 37. Whoſoever
ſhall

the Lord your God, ſo ſhall you be eſtabliſhed; *believe* his Prophets, ſo ſhall ye proſper. † Act. 14. 9. [Paul] perceiving that he had *Faith* to be healed. † Luk. 10. 6. If ye had *Faith* as a Grain of muſtard-ſeed, ye might ſay unto this Sycamine-tree, Be thou plucked up by the Root, and be thou planted in the Sea; and it ſhould obey you.

[o] * See on Mat. 16. 21.

[p] * Mat. 18. 1. At the ſame time came the Diſciples to Jeſus, ſaying, Who is the *greateſt* in the Kingdom of Heaven? † Luk. 9. 46. Then there aroſe a *Reaſoning* among them, which of them ſhould be the *greateſt*.

[q] † Mat. 20. 26, 27. It ſhall not be ſo among you: but whoſoever will be *great* among you, let him be your *Miniſter*. And whoſoever will be *chief* among you, let him be your *Servant*. † Mar. 10. 43. Whoſoever will be *great* among you, let him be your *Miniſter*.

[r] † Mat. 10. 16.

ſhall [a] receive one of ſuch children in my name, receiveth me: and whoſoever ſhall receive me, receiveth not me, but him that ſent me. 38. ¶ And [b] John anſwered him, ſaying, [c] Maſter, we ſaw one caſting out devils in thy name, and he followeth not us; and we forbad him, becauſe he followeth not us. 39. But Jeſus ſaid, Forbid him not: for there is [d] no man which ſhall do a miracle in my name, that can lightly ſpeak evil of me. 40. For he that is not [e] againſt us, is on our part. 41. For whoſoever ſhall give you a [f] cup of water to drink, in my name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward. 42. And whoſoever ſhall [g] offend one of *theſe* little ones that believe in me, it is better for him that a milſtone were hanged about his neck, and he were caſt into the ſea. 43. And if thy [h] hand * offend thee [Or, *cauſe thee to offend*], cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never ſhall be quenched. 44. Where their [i] Worm dieth not, and the [k] fire is not quenched. 45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be caſt into hell, into the fire that never ſhall be quenched: 46. Where their Worm dieth not, and the fire is not

O 2 quenched.

[a] † Mat. 10. 40. He that *receiveth* you, *receiveth* me; and he that *receiveth* me, receiveth him that ſent me.

[b] * Luk. 9. 49.

[c] Numb. 11. 27. There ran a *young Man*, and told *Moſes*, and ſaid, *Eldad* and *Medad* do propheſie in the Camp.

[d] * 1 Cor. 12. 3. I give you to underſtand, that *no Man* ſpeaking by the *Spirit* of God calleth Jeſus *accurſed*: and that no man can ſay that *Jeſus* is the Lord, but by the *Holy Ghoſt*.

[e] † Mat. 12. 30. Luk. 11. 23. He that is not *with* me, is *againſt* me: and he that *gathereth* not with me, *ſcattereth*. Phil. 1. 18. Notwithſtanding every Way, whether in *Pretence*, or in *Truth*, Chriſt is *preached*; and I therein do rejoice, yea, and will rejoice.

[f] * See on Mat. 10. 42.

[g] † Luk. 17. 1. * See on Mat. 18. 6.

[h] See on Mat. 5. 29.

[i] * Iſai. 66. 24. They ſhall go forth and look upon the Carcaſſes of the Men that have tranſgreſſed againſt me: for their *Worm* ſhall not *die*, neither ſhall their *Fire* be *quenched*.— ∴ Judith 16. 17. Wo to the Nations that riſe up againſt my Kindred: the Lord Almighty will take Vengeance of them in the Day of Judgment, in putting *Fire* and *Worms* in their Fleſh; and they ſhall feel them, and Weep for ever. Eccleſiaſticus 7. 17. Humble thy Soul greatly: for the Vengeance of the Ungodly is *Fire* and *Worms*.

[k] Jer. 7. 20. Thus ſaith the Lord God, Behold, mine Anger and my Fury ſhall be poured out upon this place, —and it ſhall *burn*, and not be *quenched*.

quenched. 47. And if thine [1] Eye *offend thee [Or, *cauſe thee to offend*], pluck it out: it is better for thee to enter into the kingdom of God with one Eye, than having two Eyes to be caſt into hell-fire: 48. Where their Worm dieth not, and the fire is not quenched. 49. For every one ſhall be ſalted with (1) fire, and every [m] ſacrifice ſhall be ſalted with ſalt. 50. [n] Salt *is* good: but if the ſalt have loſt its ſaltneſs, wherewith will you ſeaſon it? [o] Have ſalt in your ſelves, and have [p] peace one with another.

CHAP.

[1] See on Mat. 5. 29.

[m] * Lev. 2. 13. Every *Oblation* of thy Meat-offering ſhalt thou *ſeaſon* with Salt; neither ſhalt thou ſuffer the *Salt* of the Covenant of thy God to be lacking from thy Meat-offering: With all thine Offerings thou ſhalt offer *Salt*.

[n] * Mat. 5. 13. Ye are the *Salt* of the Earth: but if the *Salt* have loſt its ſavour, wherewith ſhall it be ſalted? it is thenceforth good for nothing, but to be caſt out and trodden under foot of Men. † Luk. 14. 34. *Salt* is good: but if the *Salt* have loſt his *ſavour*, wherewith ſhall it be ſeaſoned?

[o] Col 4 6. Let your Speech be always with Grace, *ſeaſoned* with *Salt*, that ye may know how you ought to anſwer every man.

[p] † Rom. 12. 18. If it be poſſible, as much as lieth in you live *peaceably* with all men. † Heb. 12. 14. Follow *Peace* with all men. Pſal. 34. 14. Depart from Evil, and do Good: ſeek *Peace*, and purſue it. Pſal. 133. 1. Behold, how good and how pleaſant it is for *Brethren* to dwell together in *Unity*. 2 Cor. 13. 11 Be perfect, be of good Comfort, be of one mind, *live* in *peace*; and the God of love and *peace* ſhall be with you. 1 Theſ. 5. 13. —Be at *peace* among your ſelves. 2 Tim. 2. 22. Flee youthful Luſts: but follow Righteouſneſs, Faith, Charity, *Peace*, with them that call on the Lord out of a pure Heart. 1 Pet. 3. 11. Seek *peace*, and enſue it. Rom. 14. 17. The Kingdom of God is not meat and drink, but righteouſneſs, and *peace*, and joy in the Holy Ghoſt. 1 Cor. 7. 15. —God hath called us to *peace*. 1 Cor. 15. 33. God is not the Author of Confuſion, but of *peace*.—

(1) In the foregoing Verſes, our bleſſed Lord ſpeaks of the *Neceſſity* of parting with our moſt beloved Sins and Luſts, which he expreſſes by *cutting off* a Right-hand, *&c.* And theſe Words are a farther Argument to perſwade men from ſinning; for every one that indulges his ſinful Luſts, and corrupt Affections, every wicked and unreformed Perſon ſhall be *ſo* ſalted with Fire, *as* to endure *for ever* in a State of Torment: The *Metaphor* is taken from the known Property of Salt, which is to preſerve Things from Corruption.

CHAP. X.

Year of our Lord 33.

AND he [a] aroſe from thence, and cometh into the coaſts of Judea, by the farther ſide of Jordan: and the people reſort unto him again; and as he was wont, he taught them again. 2. ¶ And the Phariſees came to him, and asked him, Is it lawful for a man to put away his Wife? tempting him. 3. And he anſwered and ſaid unto them, What did Moſes command you? 4. And they ſaid, [b] Moſes ſuffered to write a bill of divorcement, and to put her away. 5. And Jeſus anſwered and ſaid unto them, For the hardneſs of your heart, he wrote you this precept. 6. But from the beginning of the creation, [c] God made them male and female. 7. For this [d] cauſe ſhall a man leave his father and mother, and cleave to his wife; 8. And they twain ſhall be one fleſh: ſo then they are no more twain, but one fleſh. 9. What therefore God hath joined together, let not man put aſunder. 10. And in the houſe his diſciples asked him again of the ſame matter. 11. And he ſaith unto them, Whoſoever ſhall [e] put away his wife, and marry another, committeth adultery againſt her. 12. And if a woman ſhall

[a] * Mat. 19. 1. When Jeſus had finiſhed theſe Sayings, he departed from Galilee, and came into the Coaſts of *Judea*, beyond Jordan. ∴ Joh. 10. 40. [Jeſus] went away again beyond Jordan.— ∴ Joh. 11. 7. Then ſaith he to his Diſciples, Let us go into *Judea* again.

[b] † See on Mat. 5. 31.

[c] † Gen. 1. 27. —*Male* and *Female* created he them. See on Mat. 19. 4.

[d] † Gen. 2. 24. Therefore ſhall a Man *leave* his *Father* and *Mother*, and ſhall *cleave* unto his *Wife*: and they ſhall be one Fleſh. Mat. 19. 5. † 1 Cor. 6. 16. Know ye not that he that is joined to an Harlot is *one* Body? for two, ſaith he, ſhall be *one* Fleſh. 1 Cor. 7. 2. To avoid Fornication, let *every Man* have his *own Wife*, and let *every Woman* have her *own Husband*. † Eph. 5. 31. For this Cauſe ſhall a man *leave* his *Father* and *Mother*, and ſhall be *joined* unto his Wife, and they two ſhall be one Fleſh.

[e] * Mat. 5. 32. Whoſoever ſhall *put* away his Wife, ſaving for the Cauſe of *Fornication*, cauſeth her to commit Adultery: and whoſo ſhall marry her that is divorced committeth Adultery. † *Repeated* Mat. 19. 9. and Luk. 16. 18. only in St. *Luke* Fornication is not mentioned. Rom. 7. 3. If while her *Husband* liveth ſhe be married to another man, ſhe ſhall be called an *Adultereſs*: But if her *Husband* be dead, ſhe is free from that Law; ſo that ſhe is no *Adultereſs* though ſhe be *married* to another man. † 1 Cor. 7. 10. Let not the *Wife* depart *from* her *Husband*.

put away her husband, and be married to another, she committeth adultery. 13. ¶ And they [f] brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*. 14. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of [g] such is the kingdom of God. 15. Verily I say unto you, Whosoever shall not [h] receive the kingdom of God as a little child, he shall not enter therein. 16. And he took them up in his arms, [i] put his hands upon them, and blessed them. 17. ¶ And when he was gone forth into the way, there [k] came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18. And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is* God. 19. Thou knowest the Commandments, [l] Do not commit adultery, Do not kill, Do not [m] steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20. And he answered and said unto him, Master, all these have I observed from my Youth. 21. Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the Poor; and thou shalt have [n] treasure in heaven; and come, take up the

[f] * See on Mat. 19. 13.

[g] † See on Mat. 18. 3.

[h] † Mat. 18. 3. Verily I say unto you, except ye be *converted* and become as *little Children*, ye shall not enter into the Kingdom of Heaven. Psal. 131. 2. Surely I have behaved and quieted my self as a *Child* that is *weaned* of his mother: my *Soul* is even as a weaned Child

[i] See the Note on Act. 6. 6.

[k] † Luk. 18. 18. * See on Mat. 19. 16.

[l] † Exod. 20. Rom. 13. 9. The five last Commandments.

[m] Exod. 20. 15. Thou shalt *not Steal*. Repeated Deut. 5. 19. Mat. 19. 18. Luk. 18. 20. Rom. 13. 9. Psal. 50. 18. When thou sawest a *Thief*, then thou consentedst with him — Prov. 29. 24. Whoso is Partner with a *Thief*, hateth his own Soul. — Lev. 19. 11. Ye shall *not Steal*, neither deal falsly, neither lie one to another. Zech. 5. 4. [*The Curse*] shall enter into the *House* of the *Thief* — Mat. 15. 19. Out of the Heart proceed evil Thoughts, — *Thefts*. — Eph. 4. 28. Let him that *Stole*, *Steal* no more — Exod. 22. 1, *&c.* Several Cases with reference to *Stealing*, and Restitution, are put. 1 Cor. 6. 9, 10. — Neither Fornicators, — nor *Thieves*, — shall inherit the Kingdom of God. 1 Pet. 4. 15. Let none of you suffer as a Murderer, or as a *Thief*. —

[n] † Mat. 6. 19. Lay not up for your selves *Treasures* upon Earth, where moth and rust doth corrupt, and where Thieves break through and steal. † Luk. 12. 33. — Provide your selves *Bags* which

the croſs, and follow me. 22. And he was ſad at that ſaying, and went away grieved: for he had great Poſſeſſions. 23. ¶ And Jeſus looked round about, and ſaith unto his diſciples, [o] How hardly ſhall they that have riches enter into the kingdom of God! 24. And the diſciples were aſtoniſhed at his Words. But Jeſus anſwereth again, and ſaith unto them, Children, how hard is it for them that [p] truſt in riches to enter into the kingdom of God! 25. It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 26. And they were aſtoniſhed out of meaſure, ſaying among themſelves, Who then can be ſaved? 27. And Jeſus looking upon them, ſaith, With men *it is* impoſſible, but not with God: for [q] with God all things are poſſible. 28. ¶ Then Peter began to ſay unto him, Lo, we have [r] left all, and have followed thee. 29. And Jeſus anſwered and ſaid, Verily I ſay unto you, There is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake and the goſpels, 30. But he ſhall [s] receive (1) an hundred-

which wax *not old*, a *Treaſure* in Heaven which *faileth* not, where no Thief approacheth, nor moth corrupteth. ∴ Luk. 16. 9. Make to your ſelves *Friends* of the *Mammon* of *Unrighteouſneſs*; that when ye fail, they may receive you into everlaſting Habitations.

[o] See on Mat. 19. 23.

[p] † Job 31. 24. If I have made *Gold* my *Hope*, or have ſaid to the *fine Gold*, thou art my *Confidence*. Pſal. 52. 7. Lo this is the man that made not God his *Strength*; but *truſted* in the Abundance of his *Riches*, and ſtrengthned himſelf in his Wickedneſs. † Pſal. 62. 10. *Truſt* not in Oppreſſion, and become not vain in Robbery; if *Riches* increaſe, *ſet not* your *Heart* upon them. † 1 Tim. 6. 17. Charge them that are *Rich* in this World, that they be not *high-minded*, nor *truſt* in uncertain Riches, but in the living God.—

[q] † See on Luk. 1. 37.

[r] * Mat. 19. 27. Then anſwered Peter and ſaid unto him, Behold, we have *forſaken all*, and followed thee; what ſhall we have therefore? † Luk. 18. 28. Then Peter ſaid, Lo, we have *left all* and followed thee.

[s] ∴ 2 Chron. 25. 9. Amaziah ſaid to the man of God, But what ſhall we do for the *hundred Talents* which I have given to the Army of Iſrael? And the man of God anſwered, The Lord is able to *give* thee *much more* than this. ∴ Luk. 18. 30. There is no man that hath left Houſe, *&c.* for the Kingdom of Gods ſake, who ſhall not receive *manifold more* in this preſent time, and in the World to come *Life everlaſting*.

(1) Theſe Words are not to be underſtood literally. But the meaning of them ſeems to be, They ſhall receive *Bleſſings* which are an *hundred Times* more *Valuable* than thoſe they parted with for the ſake of Chriſt.

They

hundred-fold, [a] now in this time, houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions; and in the World to come eternal life. 31. But many *that are* [b] firſt, ſhall be laſt: and the laſt, firſt. 32. ¶ And they were in the way [c] going up to Jeruſalem: and Jeſus went before them; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what thing ſhould happen unto him, 33. *Saying*, Behold, we go up to Jeruſalem, and the Son of man ſhall be delivered unto the chief Prieſts, and unto the Scribes: and they ſhall condemn him to death, and ſhall deliver

[a] Mat. 6. 33. Seek ye firſt the Kingdom of God, and his Righteouſneſs, and all theſe things ſhall be added unto you. 1 Tim. 4. 8. Godlineſs is profitable unto all Things, having the *Promiſe of the Life* that now is, and of *that which is to come*. 1 Tim. 6. 17. Who *giveth* us richly all things to enjoy. 1 Tim. 6. 6. *Godlineſs* with Contentment is *great Gain*. Pſal. 37. 16. A *little* that the Righteous hath, is *better* than the *Riches* of many Wicked. Job 42. 10.—The Lord gave Job *twice as much* as he had before. Iſa. 61. 7. For your Shame you ſhall have *double*, and for Confuſion they ſhall *rejoice* in their Portion: therefore in their Land they ſhall poſſeſs the *double*: everlaſting Joy ſhall be unto them.

[b] * Mat. 19. 30. Mat. 20. 16. Luk. 13. 30. The ſame kind of *proverbial* Saying. Mat. 8. 11, 12. Many ſhall come from the *Eaſt*, and *Weſt*, and ſhall ſit down with Abraham, Iſaac, and Jacob, in the Kingdom of Heaven. But the *Children* of the Kingdom ſhall be caſt into outer Darkneſs. Luk 7. 29, 30. All the People that heard him, and the *Publicans* juſtified God, being *baptized* with the *Baptiſm* of John. But the *Phariſees* and *Lawyers* rejected the *Counſel* of God againſt themſelves, being not *baptized* of him. Act. 13. 46. Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the Word of God ſhould firſt have been ſpoken unto you: but ſeeing you put it from you, and judge your ſelves unworthy of everlaſting Life, lo, we *turn* to the Gentiles.

[c] * See on Mat. 16. 21.

They ſhall be more happy in the preſent Life, than they could have been if they had denied Chriſt, and kept that which they parted with, beſides the more abundant Happineſs they ſhall be made partakers of in the World to come. Some underſtand this Promiſe to have relation *not only* to ſpiritual good Things, but likewiſe to Temporal, and that the Senſe of it is, that they ſhall find men more affectionate towards them, who will love them better, take more Care of them, adminiſter more Help and Comfort to them, than they would receive even from an hundred Brethren, Siſters, &c. Perſecutions are not a Part of this Promiſe, but Chriſtians even in the midſt of them ſhall have the *Joys* of a *good Conſcience*, the *Comforts* of the *Holy Spirit*, and a *Senſe* of *God's Favour*, which are more valuable Bleſſings an *Hundred times* over than the worldly Goods they parted with for the ſake of Chriſt.

liver him to the Gentiles; 34. And they ſhall mock him, and ſhall ſcourge him, and ſhall ſpit upon him, and ſhall kill him: and the third day he ſhall riſe again. 35. ¶ And [d] James and John the ſons of Zebedee come unto him, ſaying, Maſter, we would that thou ſhouldſt do for us whatſoever we ſhall deſire. 36. And he ſaid unto them, What would ye that I ſhould do for you? 37. They ſaid unto him, Grant unto us that we [e] may ſit, one on thy right hand, and the other on thy left hand, in thy glory. 38. But Jeſus ſaid unto them, Ye know not what ye ask? can ye [f] drink of the cup that I drink of? and be baptized with the baptiſm that I am baptized with? 39. And they ſaid unto him, We can. And Jeſus ſaid unto them, [g] Ye ſhall indeed drink of the cup that I drink of; and with the baptiſm that I am baptized withal, ſhall ye be baptized: 40. But to ſit on my right hand and on my left hand, is not mine to give, but it *ſhall be given* to them for whom it is [h] prepared. 41. And when the [i] ten heard it, they began to be much diſpleaſed with James and John. 42. But Jeſus called them to him, and ſaith unto them, [k] Ye know that they which * are accounted [Or, *think good*] to rule over the Gentiles, exerciſe lordſhip over them; and their great ones exerciſe authority upon them. 43. But ſo ſhall it [l] not be among you: but whoſoever will be great among you, ſhall be your miniſter: 44. And whoſoever of you will be the chiefeſt, ſhall be ſervant of all. 45. For even the Son of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many. 46. ¶ And they came to Jericho: and as he went out of Jericho with his diſciples and a great number of people, blind Bartimeus, the ſon of Timeus, ſat by the highway ſide begging. 47. And when he heard that it was Jeſus of Nazareth, he began to cry out, and ſay, Jeſus, thou ſon of David, have mercy on me. 48. And many charged him that he ſhould hold his peace: but he cried the more a great deal, Thou ſon of David, have mercy on me. 49. And Jeſus ſtood ſtill, and commanded him to be called. And they call the blind man, ſaying unto him, Be of good comfort, riſe, he calleth thee. 50. And he caſting away his garment, roſe, and came to Jeſus. 51. And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhall do unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight. 52. And Jeſus ſaid unto him, Go thy way; thy faith hath made thee whole. And immediately he received his ſight, and followed Jeſus in the way.

[d] * Mat. 20. 20. Then came to him the mother of *Zebedee's* Children, with her Sons, worſhipping him, and deſiring a certain thing of him.

[e] Pſal. 45. 9. — Upon thy *right Hand* did ſtand the Queen in Gold of Ophir. Heb. 12. 2. [Jeſus] is ſet down at the *right Hand* of the Throne of God.

[f] See on Mat. 20. 22.

[g] Act. 12. 2. He *killed James* the Brother of John with the Sword. Rev. 1. 9. I *John*, who alſo am your Brother and *Companion* in *Tribulation*, and in the Kingdom and Patience of Jeſus Chriſt, was in the *Iſle* which is called *Patmos*, for the Word of God, and the Teſtimony of Jeſus Chriſt. Rom. 8. 17. If Children, then Heirs; Heirs with God, and joint Heirs with Chriſt: if ſo be that we *ſuffer* with him, that we may be alſo *glorified* together. 2 Cor. 1. 7. Our hope of you is ſtedfaſt, knowing that as you are partakers of the *Sufferings*, ſo ſhall ye be alſo of the Conſolation.

[h] 2 Eſdr. 2. 13. Go, and ye ſhall receive: pray for few days unto you, that they may be ſhortned: the *Kingdom* is already *prepared* for you: Watch.

[i] Mat. 20. 24. When the *Ten* heard it, they were *moved* with indignation againſt the *two* Brethren.

[k] * Luk. 22. 25. He ſaid unto them, the *Kings* of the Gentiles exerciſe *Lordſhip* over them; and they that exerciſe Authority upon them are called Benefactors.

[l] ∴ Mar. 9. 35. ∴ Mat. 20. 20. *The Words under* Ver. 35. Mat. 20. 28.

whoſoever will be great among you, ſhall be your miniſter: 44. And [m] whoſoever of you will be the chiefeſt, ſhall be ſervant of all. 45. For even the [n] Son of man came not to be miniſtred unto, but to miniſter, and to [o] give his life a [p] ranſom for many. 46. ¶ And they came to [q] Jericho: and as he went out of Jericho with his diſciples, and a great number of People, blind Bartimeus the ſon of Timeus, ſat by the high-way-ſide, begging. 47. And when he heard that it was Jeſus of Nazareth, he began to cry out, and ſay, Jeſus, thou ſon of David, have mercy on me. 48. And many charged him that he ſhould hold his peace: but he cried the more a great deal, Thou ſon of David, have mercy on me. 49. And Jeſus ſtood ſtill, and commanded him to be called: and they call the blind man, ſaying unto him, Be of good comfort, riſe; he calleth thee. 50. And he caſting away his garment, roſe, and came to Jeſus. 51. And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight. 52. And Jeſus ſaid unto him, Go thy way; thy [r] faith hath * made thee whole [Or, *ſaved thee*]. And immediately he received his ſight, and followed Jeſus in the way.

CHAP. XI.

AND when they [s] came nigh to Jeruſalem, unto Bethphage, and Bethany, at the mount of Olives, he ſendeth forth two of his diſciples, 2. And ſaith unto them, Go your way into the village over againſt you; and as ſoon as ye be entred into it, ye ſhall find a colt tied, whereon never man

28. Even as the Son of man came not to be *miniſtred* unto, but to miniſter, and to give his Life a Ranſom for many.

[m] 1 Pet. 5. 3. Neither as being *Lords* over Gods heritage, but being Enſamples to the Flock.

[n] † See on Mat. 20. 28.

[o] † 1 Tim. 2. 6. Who *gave* himſelf a *Ranſom* for all, to be teſtified in due time. † Tit. 2. 14. Who *gave* himſelf for us, that he might *redeem* us from all Iniquity, and purifie unto himſelf a peculiar People, zealous of good Works.

[p] Dan. 9. 24. Seventy Weeks are determined— to make *reconciliation* for *Iniquity*.— Heb. 9. 28. Chriſt was *once offered* to *bear* the *Sins* of many.—

[q] * See on Mat. 20. 29.

[r] † Mat. 9. 22. Daughter be of good Comfort; thy *Faith* hath made thee Whole.— † Mar. 5. 34. Daughter, thy *Faith* hath *made* thee Whole; go in peace, and be whole of thy Plague.

[s] * See on Mat. 21. 1, *&c.*

man ſat; looſe him, and bring *him*. 3. And if any man ſay unto you, Why do ye this? ſay ye that the Lord hath need of him; and ſtraightway he will ſend him hither. 4. And they went their way, and found the colt tied by the door without, in a place where two Ways met: and they looſe him. 5. And certain of them that ſtood there, ſaid unto them, What do ye looſing the colt? 6. And they ſaid unto them even as Jeſus had commanded: and they let them go. 7. And they brought the colt to Jeſus, and caſt their garments on him; and he [a] ſat upon him. 8. And many ſpread their garments in the way: and others cut down branches off the trees, and ſtrawed *them* in the way. 9. And they that went before, and they that followed, cried, ſaying, Hoſanna, bleſſed *is* he that cometh in the name of the Lord. 10. Bleſſed *be* the kingdom of our father David, that cometh in the name of the Lord; Hoſanna in the higheſt. 11. And [b] Jeſus entred into Jeruſalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve. 12. ¶ And on the [c] morrow when they were come from Bethany, he was hungry. 13. And ſeeing a [d] fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for (1) the time of figs was not *yet*. 14. And Jeſus

[a] Judg. 10. 4. [*Jair*] had thirty Sons that rode on thirty *Aſs-Colts*.— Judg. 12. 14. [*Abdon*] had forty Sons, and thirty Nephews, that rode on threeſcore and ten *Aſs-Colts*.

[b] * Mat. 21. 12. Jeſus went into the *Temple* of God, and *caſt out* all them that *ſold* and *bought* in the *Temple*, and overthrew the Tables of the Money Changers, and the Seats of them that ſold Doves.

[c] † Mat. 21. 18. Now in the *Morning* as he returned into the City, he hungred.

[d] * Mat. 21. 19. And when he ſaw a *Fig-tree* in the Way, he came to it, and found nothing thereon, but Leaves only, and ſaid unto it, Let no Fruit grow on thee henceforward for ever. And preſently the Fig-tree withered away.

(1) The Time when our Lord came to this Fig-tree, was about the Beginning of our *April*, when the common Fig-trees had not ſo much as Leaves upon them; and therefore theſe Words are not to be underſtood as a Reaſon, why our Lord found no *Figs* upon this Tree, but why he went *only* to this *one Tree*, which had *Leaves*, it being of that Kind which had always *green Leaves*, and always *Fruit*. And therefore though the Time when the common Sort of Fig-trees bore Fruit was not then come, yet this being of a different Kind, our Lord might juſtly expect to

Jeſus anſwered and ſaid unto *it*, No man eat fruit of thee hereafter for ever. And his diſciples heard *it*. 15. ¶ And they [e] come to Jeruſalem: and Jeſus went into the temple and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves; 16. And would not ſuffer that any man ſhould carry any veſſel through the temple. 17. And he taught, ſaying unto them, Is it not written, [f] My houſe ſhall be called * of all nations the houſe of prayer [Or, *an houſe of Prayer for all nations*]? but ye have made

[e] * Mat. 21. 12. *The Words under* Ver 11. ‖ Luk. 19. 45. He went to the *Temple*, and began to *caſt* out them that *ſold* therein, and them that bought. † Joh 2 14. [Jeſus] found in the Temple thoſe that ſold *Oxen*, and *Sheep*, and Doves, and the Changers of money ſitting.

[f] † Iſa. 56. 7. —Mine *Houſe* ſhall be called an *Houſe* of Prayer for all People. 1 King. 8. 29, 41, 42, 43. That thine Eyes may be open toward this *Houſe* Night and Day,— that thou may'ſt hearken unto the Prayer which thy Servant ſhall make towards this Place. Moreover concerning a Stranger that is not of thy People Iſrael, but cometh out of a far Country, for thy Names ſake, — when he ſhall come and *pray* towards this Houſe Hear thou in Heaven thy dwelling Place, and do according to all that the Stranger *calleth* to thee for: that all People of the Earth may know thy Name to fear thee, as do thy People Iſrael.—

to find Fruit upon it; its having therefore none, was a Proof that it was a barren and fruitleſs Tree, and fit only for the Fire. Some by the *Time* of *Figs*, underſtand the Time of *gathering Figs*. The *Figs* thereof *not being* gathered in, and it having no Fruit notwithſtanding, it was to our Lord curſed as a *barren* Tree. But we need not be concerned about this; for it cannot be thought, that what our Lord did to this Tree was any thing more than *Emblematical*; for the Tree it ſelf was incapable of ſuffering Puniſhment. The Inſtruction which our Lord intended by this Action to convey to our Minds, is what we ſhould be chiefly concerned about. If we conſider it with reſpect to the Jews, it was an *Emblem* of the Deſtruction of their Place and Nation, Almighty God having long afforded them the *Means* of Repentance, and waited for the bringing forth the *Fruits* of Piety and Holineſs. The preſent Generation had the Miniſtry of *John* the *Baptiſt*, and our Lord and his Apoſtles often, and ſeriouſly exhorted them to Repent, and bring forth Fruit worthy of it, which if they ſtill refuſed to comply with, they were to expect the Accompliſhment of the Threatnings denounced against them, of which the *Curſing* of this barren Fig-tree was an *Emblem* and *Figure*.

If we conſider this matter as applicable to our ſelves, we may learn that our Profeſſion of Religion, which anſwers to this Tree's bearing Leaves only, will not at all avail us, unleſs it be joined with a ſuitable Practice, which anſwers to the bringing forth of Fruit.

made it a [g] den of thieves. 18. And the [h] Scribes and chief Prieſts heard it, and ſought how they might deſtroy him: for they feared him, becauſe all the People was aſtoniſhed at his doctrine. 19. And when Even was come, he went out of the city. 20. ¶ And in the [i] Morning, as they paſſed by, they ſaw the fig-tree dried up from the roots. 21. And Peter calling to remembrance, ſaith unto him, Maſter, behold, the fig-tree which thou curſedſt, is withered away. 22. And Jeſus anſwering ſaith unto them, [k] * Have faith in God [Or, *have the faith of God*]. 23. For verily I ſay unto you, that whoſoever ſhall ſay unto this [l] Mountain, Be thou removed, and be thou caſt into the ſea, and ſhall not doubt in his heart, but ſhall believe that thoſe things which he ſaith ſhall come to paſs, he ſhall have whatſoever he ſaith. 24. Therefore I ſay unto you, [m] What things ſoever ye deſire when ye pray, believe that ye *receive* them, and ye ſhall have *them*. 25. And when ye ſtand, praying, [n] forgive, if ye have ought againſt any: that your Father alſo which is in heaven may forgive you your treſpaſſes. 26. But if you [o] do not forgive, neither will your Father which is in heaven forgive your treſpaſſes. 27. ¶ And they come again to Jeruſalem: and as he was [p] walking in the Temple, there come to him the chief Prieſts, and the Scribes, and the Elders, 28. And ſay unto him, By what authority doſt thou theſe things? and who gave thee this authority to do theſe things? 29. And Jeſus anſwered and ſaid unto them, I will alſo ask of you one queſtion, and anſwer me, and I will tell you by what authority I do theſe things. 30. The Baptiſm of

[g] † Jer. 7. 11. Is this *Houſe*, which is called by my Name, become a *Den* of *Robbers* in your Eyes? Behold, I have ſeen it, ſaith the Lord.

[h] † Luk. 19. 47. — The *chief Prieſts* and the *Scribes*, and the *chief* of the People, ſought to *deſtroy* him.

[i] * Mat. 21. 19. *The Words under* Ver. 13.

[k] Heb. 4. 20. [*Abraham*] ſtaggered not at the Promiſe of God through *unbelief*, but was ſtrong in *Faith* giving Glory to God.

[l] † See on Mat. 17. 20.

[m] † Joh. 14. 13. † Joh. 15. 7. † Joh. 16. 24. † Jam. 1. 6. See on Mat. 7. 7.

[n] * See on Mat. 6. 14.

[o] † See on Mat. 6 15.

[p] * Mat. 21. 23. When he was come into the *Temple*, the chief Prieſts and the Elders of the People came unto him as he was *teaching*, and ſaid, By what *Authority* doſt thou theſe Things? and who gave thee this Authority? † Luk. 20. 1. It came to paſs that on one of thoſe Days, as he *taught* the People in the *Temple*, and preached the Goſpel, the chief Prieſts and Scribes came upon him with the Elders.

of John, was it from heaven, or of men? answer me. 31. And they reasoned with themselves, saying, If we shall say, From Heaven, he will say, Why then did ye not believe him? 32 But if we shall say, Of men, they feared the People: for [a] all men counted John, that he was a Prophet indeed. 33. And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

CHAP. XII.

AND he began to speak unto them by Parables. A *certain* man [b] planted a vineyard, and set an hedge about it, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country. 2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3. And they caught *him*, and beat him, and sent *him* away empty. 4. And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled. 5. And again he sent another; and him they killed: and [c] many others, beating some, and killing some. 6. Having yet therefore one son, his welbeloved, he sent him also last unto them, saying, They will reverence my son. 7. But those husbandmen said amongst themselves, This is the [d] heir: come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed *him*, and cast him out of the vineyard. 9. What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10. And have ye not read this scripture? The [e] Stone which the builders rejected is become the head of the corner. 11. This was the Lords doing, and it is marvellous in our eyes. 12. And they sought

[a] † Mat. 14. 5. When he [*Herod*] would have put him to death, he feared the multitude, because *they* counted him as a *Prophet*. † Mar. 6. 20. Herod feared John, knowing that he was a *just Man* and an *holy*, and observed him, and when he heard him, he did many things, and heard him gladly.

[b] * See on Mat 21. 33.

[c] See on Mat. 5. 12. and Mat. 21. 35.

[d] See on Mar. 21. 38, *&c.*

[e] * Psal. 118. 22. The *Stone* which the Builders *refused* is become the head *Stone* of the Corner.

ſought to lay hold on him, but feared the People; for they knew that he had ſpoken the Parable againſt them: and they left him, and went their way. 13. ¶ And they ſend unto him certain of the [f] Phariſees, and of the Herodians, to catch him in *his* words. 14. And when they were come, they ſay unto him, Maſter, we know that thou art true, and careſt for no man: for thou regardeſt not the perſon of men, but teacheſt the way of God in truth: Is it lawful to give tribute to Ceſar, or not? 15. Shall we give, or ſhall we not give? But he knowing their hypocriſie, ſaid unto them, Why tempt ye me? bring me a (1) Peny, that I may ſee *it*. 16. And they brought *it*: and he ſaith unto them, Whoſe *is* this image and ſuperſcription? And they ſaid unto him, Ceſars. 17. And Jeſus anſwering ſaid unto them, Render to Ceſar the things that are Ceſars, and to God the things that are Gods. And they marvelled at him. 18. ¶ Then come unto him the [g] Sadducees, [h] which ſay there is no Reſurrection; and they asked him, ſaying, 19. Maſter, [i] Moſes wrote unto us, if a mans brother die, and leave his wife behind him, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother. 20. Now there were ſeven brethren: and the firſt took a wife, and dying left no ſeed. 21. And the ſecond took her, and died, neither left he any ſeed: and the third likewiſe. 22. And the ſeven had her, and left no ſeed: laſt of all the woman died alſo. 23. In the reſurrection therefore, when they ſhall riſe, whoſe wife ſhall ſhe be of them? for the ſeven had her to wife. 24. And Jeſus anſwering ſaid unto them, Do ye not

[f] * See on Mat. 22. 15.

[g] * Mat. 22. 23. The ſame Day came to him the *Sadducees*, which *ſay* that there is no Reſurrection.

† Luk. 20. 27. Then came to him certain of the *Sadducees* (which *deny* that there is *any* Reſurrection.)

[h] † Act. 23. 8. The Sadducees *ſay* that there is no *Reſurrection*, neither Angel nor Spirit; but the Phariſees confeſs both.

[i] † Deut. 25. 5. If *Brethren* dwell together, and one of them *die* and have *no* Child, the *Wife* of the *Dead* ſhall not marry without unto a Stranger: her *Husbands Brother* ſhall go in unto her, and take her to him to Wife, and perform the Duty of an Husbands Brother to her. Gen. 38. 8. Judah ſaid unto *Onan*, Go in unto thy *Brother's Wife*, and raiſe up Seed unto thy Brother.

(1) ‡ In Value of our Money, Seven-Pence Half-peny, as Mat. 18. 28.

not therefore err, becauſe ye know not the ſcriptures, neither the power of God. 25. For when they ſhall riſe from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven. 26. And as touching the dead, that they riſe: have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſaying, [k] I *am* the God of Abraham, and the God of Iſaac, and the God of Jacob? 27. He is not the God of the dead, but the God of the living: ye therefore do greatly err. 28. ¶ And [l] one of the Scribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, asked him, Which is the firſt commandment of all? 29. And Jeſus anſwered him, The firſt of all the commandments *is*, [m] Hear, O Iſrael, the Lord our God is one Lord; 30. And thou ſhalt [n] love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength: this is the firſt commandment. 31. And the ſecond is like, *namely* this, Thou ſhalt [o] love thy neighbour as thy ſelf: there is none other commandment greater than theſe. 32. And the Scribe ſaid unto him, Well, Maſter, thou haſt ſaid the truth: for there is one God, and there is none other but he. 33. And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love

[k] † See on Mat. 22. 32.

[l] * Mat. 22. 35. Then *one* of them, which was a *Lawyer*, asked him a *Queſtion*, tempting him.

[m] Deut. 4. 39. Know therefore this Day, and conſider it in thine Heart, that the Lord he is *God* in Heaven above, and upon Earth beneath: there is *none elſe*. † Deut. 6. 4. Hear, O Iſrael, the Lord our God is *one Lord*. Deut. 33. 39. See now that I, even I am he, and there is *no God* with me.— Iſa. 37. 16. O Lord of Hoſts, God of Iſrael, that dwelleſt between the Cherubims, Thou art *God*, even *thou alone*.— Iſa. 44. 6. Thus ſaith the Lord, the King of Iſrael, and his Redeemer, the Lord of Hoſts, I am the firſt, and I am the laſt, and *beſides me* there is *no God*. Mal. 2. 10. Have we not all *one* Father? hath not *one God* created us?— Joh. 17. 3. This is Life Eternal, that they might know thee the *only true God*, and Jeſus Chriſt whom thou haſt ſent. 1 Cor. 12. 6. There are diverſities of Operations, but it is the *ſame God* which worketh all in all. Eph. 4. 6. *One God* and Father of all, who is above all, and through all, and in you all. 1 Tim. 2. 5. There is *one God*, and one Mediator.—

[n] † Luk. 10. 27. See on Mat. 22. 37.

[o] † Lev. 19. 18. † Rom. 13. 9. † Gal. 5. 14. † Jam. 2. 8. See on Joh. 13. 34.

love *his* neighbour as himſelf, is [a] more than all whole-burnt-offerings and ſacrifices. 34. And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from the kingdom of God. And no man after that durſt ask him any queſtion. 35. ¶ And [b] Jeſus anſwered and ſaid, while he taught in the temple, How ſay the Scribes that Chriſt is the Son of David? 36. For David himſelf ſaid by the Holy Ghoſt, [c] The Lord ſaid to my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool. 37. David therefore himſelf calleth him Lord; and whence is he *then* his Son? And the common People heard him gladly. 38. ¶ And he ſaid unto them in his [d] doctrine, [e] Beware of the Scribes, which love to go in long clothing, and *love* ſalutations in the market-places, 39. And the chief Seats in the Synagogues, and the uppermoſt rooms at feaſts: 40. Which [f] devour widows houſes, and for a pretence make long Prayers: theſe ſhall receive greater damnation. 41. ¶ And [g] Jeſus ſat over-againſt the [h] Treaſury, and beheld how the People caſt (1) Money into the Treaſury: and many

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[a] See Iſa. 1. 11, to 17. To what purpoſe is the *Multitude* of your *Sacrifices* unto me? ſaith the Lord: I am full of the *Burnt-offerings* of Rams, and the Fat of fed Beaſts, and I delight not in the Blood of *Bullocks*, or of *Lambs*, or of *He-goats*, &c. Jer. 6. 20. — Your *Burnt-offerings* are not *acceptable*, nor your *Sacrifices* ſweet unto me. Jer. 7. 22, 23. I ſpake not unto your Fathers, nor commanded them in the Day that I brought them out of the Land of Egypt, concerning *Burnt-offerings* and *Sacrifices*. But this thing commanded I them, ſaying, *Obey* my Voice, and I will be your God, and ye ſhall be my People.— Amos 5. 21, 24. I *hate*, I deſpiſe your *Faſt-Days*, and I will not *ſmell* in your ſolemn Aſſemblies. But let *Judgment* run down as Waters, and *Righteouſneſs* as a mighty Stream. ∴ Hoſ. 6. 6. I deſired *Mercy*, and not Sacrifice; and the Knowledge of God, more than *Burnt-offerings*. See on Mat. 9. 13.

[b] * Mat. 22. 41. While the *Phariſees* were gathered together, *Jeſus* asked them. † Luk. 20. 41. He ſaid unto them, How ſay they that *Chriſt* is *David's* Son?

[c] † Pſal. 110. 1. The *Lord* ſaid unto *my Lord*, Sit thou at my *right-hand* until I make thine Enemies thy Footſtool. See on Mat. 22. 44.

[d] † Mar. 4. 2. He taught them many Things by *Parables*, and ſaid unto them in his *Doctrine*.

[e] * See on Mat. 23. 6.

[f] * See on Mat. 23. 14.

[g] * Luk. 21. 1. He looked up, and ſaw the *rich Men* caſting their *Gifts* into the *Treaſury*.

[h] ∴ 2 King. 12. 9. Jehoiada the Prieſt took a *Cheſt*, and bored a hole in the Lid of it, and ſet it beſide the Altar on the right ſide, as

(1) ‡ *A Piece of Braſs Money*. See Mat. 10. 29.

many that were rich caſt in much. 42. And there came certain poor Widow, and ſhe threw in two (1) mites, which make a farthing. 43. And he called unto him his Diſciples and ſaith unto them, Verily, I ſay unto you, that this [i] poor Widow hath caſt more in, than all they which have caſt in to the Treaſury. 44. For all *they* did caſt in of their abundance: but ſhe of her want did caſt in all that ſhe had, [k] *even* all her living.

CHAP. XIII.

AND as he [l] went out of the temple, one of his Diſciples ſaith unto him, Maſter, ſee what manner of ſtones, and what buildings *are here*. 2. And Jeſus anſwering ſaid unto him, Seeſt thou theſe great buildings? there [m] ſhall not be left one ſtone upon another, that ſhall not be thrown down. 3. And as he ſat upon the mount of Olives, over againſt the Temple, Peter, and James, and John, and Andrew, asked him privately, 4. [n] Tell us, when ſhall theſe things be? and what *ſhall be* the ſign when all theſe things ſhall be fulfilled? 5. And Jeſus anſwering them, began to ſay, [o] Take heed leſt any man deceive you. 6. For many ſhall come in my name, ſaying, I am *Chriſt*: and ſhall deceive many. 7. And when ye ſhall hear of [p] wars, and rumours

as one cometh into the Houſe of the Lord, and the Prieſts that kept the Door, *put* therein all the *Money* that was brought into the Houſe of the Lord.

[i] † 2 Cor. 8. 12. If there be firſt a *willing Mind*, it is *accepted* according to that a *Man* hath, and not according to that he hath not.

[k] ‡ Deut. 24. 6. No man ſhall take the *nether* or the *upper Miſtone* to pledge: for he taketh a man's *Life* to pledge. ‡ 1 Joh. 3. 17. Whoſo hath this Worlds Goods, and ſeeth his Brother have Need, and ſhutteth up his *Bowels* of *Compaſſion* from him, how dwelleth the *Love* of God in him?

[l] * Mat. 24. 1. Jeſus *went* out, and *departed* from the *Temple*; and his Diſciples came to him for to ſhew him the Buildings of the Temple. † Luk. 21. 5. As ſome ſpake of the *Temple* how it was adorned with goodly Stones and Gifts —

[m] See on Luk. 19. 44.

[n] * Mat. 24. 3. —*Tell us* when ſhall theſe Things be? and what ſhall be the *Sign* of thy *Coming*, and of the *End* of the World?

[o] † See on Mat. 24. 4.

[p] 2 Eſdr. 15. 14, 15, 35. Wo to the World, and them that dwell therein. For the *Sword* and their Deſtruction *draweth* nigh, and *one* People ſhall ſtand up to *fight* againſt another, and Swords in their Hands. They ſhall ſmite one

(1) ‡ It is the ſeventh Part of one Piece of that braſs Money.

mours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet. 8. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in *divers* places, and there shall be famines, and troubles: [a] these are the beginnings of (1) sorrows. 9. ¶ But [b] take heed to your selves: for they shall deliver you up to Councils; and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them. 10. And [c] the gospel must first be published among all nations. 11. But when they shall lead *you*, and deliver you up, take [d] no thought before hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the holy Ghost. 12. Now the [e] brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death. 13. And ye shall be hated of all men for my names sake: but he that shall [f] endure unto the end, the same shall be saved. 14. ¶ But when ye shall see the [g] abomination of desolation, spoken of by Daniel the Prophet, standing where it ought not, (let him that readeth understand) then [h] let them which be in Judea, flee to the mountains: 15. And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of his house.

one upon another, and they shall smite down a great Multitude of Stars upon the Earth, even their own Star; and Blood shall be from the Sword unto the Belly.

[a] ∴ Mat. 24. 8. All these are the *beginning* of Sorrows. See on Mat. 24. 7.

[b] † See on Mat. 24. 9.

[c] † Mat. 24. 14. This *Gospel* of the Kingdom shall be *preached* in all the World, for a Witness to all Nations, and then shall the End come.

[d] * See on Mat. 10. 19.

[e] † Mic. 7. 6. The *Son* dishonoureth the *Father*, the *Daughter* riseth up against her *Mother*, the Daughter in Law, against her Mother in Law; a *Man's* Enemies are the *Men* of his own House. Ez. 38. 21. —Every Mans *Sword* shall be against his *Brother*.

[f] † Mat. 10. 22. See on Mat. 24. 13.

[g] ‖ See on Mat. 24. 15.

[h] † Luk. 21. 21. Then let them which are in *Judea*, flee to the *Mountains*; and let them which are in the midst of it, depart out; and let not them that are in the Countries enter thereinto.

(1) ‡ The Word in the Original importeth, *The Pains of a Woman in Travail.*

16. And let him that is in the field, not turn back again for to take up his garment. 17. But wo to them that are with Child, and to them that give ſuck in thoſe days. 18. And pray ye that your flight be not in the winter. 19. For in thoſe days ſhall be affliction, ſuch as was not from the beginning of the creation which God created, unto this time, neither ſhall be. 20. And except that the Lord had ſhortned thoſe days, no fleſh ſhould be ſaved: but for the [i] elects ſake, whom he hath choſen, he hath ſhortned the days. 21. And then, if [k] any man ſhall ſay to you, Lo, here *is* Chriſt, or lo, *he is* there: believe *him* not. 22. For falſe Chriſts, and falſe Prophets ſhall riſe, and ſhall ſhew ſigns and wonders, to ſeduce, if *it were* poſſible, even the elect. 23. But [l] take ye heed: behold, I have foretold you all things. 24. ¶ But [m] in thoſe days, after that tribulation, the [n] Sun ſhall be darkned, and the moon ſhall not give her light: 25. And the ſtars of heaven ſhall fall, and the powers that are in heaven ſhall be ſhaken. 26. And then ſhall they ſee the [o] Son of man coming in the cloud with great power and glory. 27. And then ſhall he ſend his Angels, and ſhall gather together his elect from the four winds, from the uttermoſt part of the earth, to the uttermoſt part of heaven. 28. Now learn a [p] Parable of the fig-tree: when her branch is yet tender, and putteth forth leaves

[i] See the Note on Mat. 24. 24.

[k] * See on Mat 24. 23.

[l] † 2 Pet. 3. 17. Ye therefore beloved, ſeeing ye know theſe things before, *beware* leſt ye alſo being led away with the Error of the Wicked, fall from your own ſtedfaſtneſs. Joh. 16. 1. Theſe things have I ſpoken unto you, that ye ſhould not be offended.

[m] † Dan. 7. 10. A *fiery Stream* iſſued, and came forth from before him: Thouſand thouſands miniſtred unto him, and Ten Thouſand times ten thouſand ſtood before him: the Judgment was ſet, and the Books were opened. * Mat. 24. 29, &c. Immediately after the Tribulation of thoſe Days, ſhall the *Sun* be darkned, and the *Moon* ſhall not give her Light, and the *Stars* ſhall fall from Heaven, and the *Powers* of the Heaven ſhall be ſhaken.

† Mat. 14. 62. † Mat. 16. 27. † Luk. 21. 27. † 1 Theſ. 4. 16. † 2 Theſ. 1. 10. See on Act. 1. 11.

[n] See the Note on Mat. 24. 29.

[o] * Dan. 7. 13. I ſaw in the Night Viſions, and behold, one like the *Son* of man came in the *Clouds* of Heaven.— † Rev. 1. 7. Behold, he *cometh* with *Clouds*, and every Eye ſhall ſee him.—

[p] † Mat. 24. 32. † Luk. 21. 29. And he ſpake to them a *Parable*, Behold the *Fig-tree* and all the Trees.

leaves, ye know that ſummer is near: 29. So ye in like manner, when ye ſhall ſee theſe things come to paſs, know that it is *nigh*, even at the doors. 30. Verily I ſay unto you, that this generation ſhall not paſs, till all theſe things be done. 31. Heaven and earth ſhall paſs away: but my words ſhall not paſs away. 32. ¶ But of that day, and *that* hour, knoweth no man, no not the angels which are in heaven, (1) neither the Son, but the Father. 33. [q] Take ye heed, watch and pray; for ye know not when the time is. 34. *For the Son of man is* as a man taking a far journey, who left his houſe, and gave authority to his ſervants, and to every man his work, and commanded the porter to watch. 35. Watch ye therefore, (for ye know not when the maſter of the houſe cometh; at even, or at midnight, or at the cock-crowing, or in the morning.) 36. Leſt coming ſuddenly, he find you ſleeping. 37. And what I ſay unto you, I ſay unto all, Watch.

[q] † Mat. 25. 13. † 1 Theſ. 5.6. See on Mat. 24. 42, 43.

(1) It may ſeem ſtrange that the *Son of God*, who is ſaid to *know all Things*, who is *ordained* to be *Judge* of the *World*, and in whom are all the *Treaſures of Wiſdom and Knowledge*, ſhould not know the Time of the future Judgment. To account for this Difficulty, Expoſitors have gone ſeveral Ways; but that which appears to me moſt reaſonable, is Arch-Biſhop *Tillotſon*'s, in his Sermon on this Text, Vol 9. p. 273. *namely*, by diſtinguiſhing between our Lord's *Humane Nature* and *Divine*; after which he ſays: And though *as God* he could not be *ignorant* of any thing, yet his *Humane Underſtanding* did not know it. And it is not unreaſonable to ſuppoſe, that the *Divine Wiſdom* which dwelt in our Saviour, did communicate it ſelf to his *humane Soul* according to his Pleaſure; and ſo his *humane Nature* might at ſome times not know ſome Things. And if this be not admitted, how can we underſtand that Paſſage concerning our Saviour, *Luk.* 2. 52. that *Jeſus grew in Wiſdom and Stature*? or as the Word may more fitly be Tranſlated, *in Age, and in Favour with God and Man*. For if the humane Nature in Chriſt did neceſſarily know all Things by Virtue of its Union with the Divinity, he could not then, as Man, be ſaid *to grow in Wiſdom*.

CHAP. XIV.

AFTER [a] two days was *the feaſt of* the Paſſover, and of unleavened bread: and the chief Prieſts and the Scribes ſought how they might take him by craft, and put him to death. 2. But they ſaid, Not on the feaſt-*day*, leſt there be an uproar of the People. 3. ¶ And being in [b] Bethany, in the houſe of Simon the leper, as he ſat at meat, there came a woman, having an alabaſter-box of ointment of * ſpikenard [Or, *pure nard*, or, *liquid nard*], very precious; and ſhe brake the box, and poured it on his head. 4. And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made? 5. For it might have been ſold for more than three hundred pence, and have been given to the poor. And they murmured againſt her. 6. And Jeſus ſaid, Let her alone, why trouble ye her? ſhe hath wrought a good work on me. 7. For ye have the [c] poor with you always, and whenſoever ye will, ye may do them good: [d] but me ye have not always. 8. She hath done what ſhe could: ſhe is come aforehand to anoint my body to the burying. 9. Verily I ſay unto you, Whereſoever this goſpel ſhall be preached throughout the whole world, *this* alſo that ſhe hath done ſhall be ſpoken of for a memorial of her. 10. ¶ And [e] Judas Iſcariot, one of the twelve, went unto the chief Prieſts, to betray him unto them. 11. And when they heard *it*, they were glad, and promiſed to give him money. And he ſought how he might

[a] * Mat. 26. 2. Ye know that after *two* Days is the *Feaſt* of the *Paſſover*, and the Son of Man is betrayed to be crucified. † Luk. 22. 1. Now the *Feaſt* of *unleavened* Bread drew nigh, which is called the *Paſſover*. † Joh. 11. 55. The Jews *Paſſover* was nigh at hand.— † Joh. 13. 1. Now before the *Feaſt* of the *Paſſover*, when Jeſus knew that his Hour was come.—

[b] * See on Mat. 26. 6.

[c] † Deut. 15. 11. The *Poor* ſhall never ceaſe out of the Land —

[d] Joh. 16. 5, 28. I *go* my way *to him* that *ſent* me.— I came forth from the Father, and am come into the World: again, I *leave* the *World*, and *go* to the Father. See on Mat. 26. 11.

[e] * Mat. 26. 14. Then one of the Twelve, called *Judas Iſcariot*, went unto the chief Prieſts. † Luk. 22. 4. He went his Way, and *communed* with the chief Prieſts and Captains, how he might *betray* him unto them. Pſal. 41. 9. Mine own *familiar Friend* in whom I truſted, which did eat of my Bread, hath *lift up* his *Heel* againſt me.

might conveniently betray him. 12. ¶ And the [f] firſt day of unleavened bread, when they * killed [Or, *ſacrificed*] the Paſſover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayſt eat the Paſſover? 13. And he ſendeth forth two of his Diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water: follow him. 14. And whereſoever he ſhall go in, ſay ye to the good-man of the houſe, The maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the Paſſover with my Diſciples? 15. And he will ſhew you a large upper room furniſhed, and prepared: there make ready for us. 16. And his Diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the Paſſover. 17. And in the evening he cometh with the Twelve. 18. And as they [g] ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, one of you which eateth with me, ſhall betray me. 19. And they began to be ſorrowful, and to ſay unto him one by one, Is it I? And another *ſaid*, Is it I? 20. And he anſwered and ſaid unto them, *It* is one of the Twelve that dippeth with me in the diſh. 21. The Son of man indeed [h] goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. 22. ¶ And as they [i] did eat, Jeſus took bread, and bleſſed, and brake *it*, and gave to them, and ſaid, Take, eat: this is my body. 23. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. 24. And he ſaid unto them, This is my blood of the New-Teſtament, which is ſhed for many. 25. Verily I ſay unto you, I will drink no more of the fruit of the Vine, until that day that I drink it new in the kingdom of God. 26. ¶ And when they had ſung an [k] * hymn [Or, *Pſalm*], they went out into the mount of Olives. 27. And [l] Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this

 night:

[f] * Mat. 26. 17. Now the *firſt Day* of the *Feaſt* of unleavened Bread, the Diſciples came to Jeſus, ſaying unto him, Where wilt thou that we *prepare* for thee to eat the *Paſſover*? ∴ Luk. 22. 7. Then came the Day of *unleavened* Bread, when the *Paſſover* muſt be killed.

[g] * Mat. 26. 20. Now when the Even was come, he ſat down with the Twelve.

[h] See on Mat. 26. 24. Luk. 24. 26.

[i] † Luk. 22. 19. † 1 Cor. 11. 23. See on Mat. 26. 26.

[k] Mat. 26. 30.

[l] * Mat. 26. 31. *The ſame Words, only here it is*, the Sheep of the Flock.

night: for it is written, I will [m] ſmite the Shepherd, and the ſheep ſhall be ſcattered. 28. But after that I am riſen, I will [n] go before you into Galilee. 29. But [o] Peter ſaid unto him, Although all ſhall be offended, yet *will* not I. 30. And Jeſus ſaith unto him, Verily I ſay unto thee, that this day, *even* in this night, before the cock crow twice, thou ſhalt deny me thrice. 31. But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all. 32. And they [p] came to a place which was named Gethſemane: and he ſaith to his Diſciples, Sit ye here, while I ſhall pray. 33. And he taketh with him Peter, and James, and John, and began to be ſore amazed, and to be very heavy, 34. And ſaith unto them, [q] My Soul is exceeding ſorrowful unto death: tarry ye here, and watch. 35. And he went forward a little, and fell on the ground, and prayed, that if it were poſſible the hour might paſs from him. 36. And he ſaid, [r] Abba, Father, [t] All things are poſſible unto thee, take away this cup from me: [s] nevertheleſs, not what I will, but what thou wilt. 37. And he cometh and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldſt not thou watch one hour? 38. Watch ye, and pray, leſt ye enter into temptation: [u] the ſpirit truly *is* ready, but the fleſh *is* weak. 39. And again he went away, and prayed, and ſpake the ſame words. 40. And when he returned, he found them aſleep again, (for their eyes were heavy) neither wiſt they what to anſwer him. 41. And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt: It

[m] † Zech. 13. 7. —*Smite* the *Shepherd*, and the *Sheep* ſhall be ſcattered —

[n] † Mar. 16. 7. See on Mat. 26. 32.

[o] † Luk. 22. 33. † Joh. 13. 37. See on Mat. 26. 33.

[p] * Mat. 26. 36. † Joh. 18. 1. See on Luk. 22. 39.

[q] † Joh. 12. 27. Now is *my Soul troubled*; and what ſhall I ſay? Father, ſave me from this Hour: but for this Cauſe came I unto this Hour.

[r] † Gal. 4. 6. See on Rom. 8. 15.

[t] † Heb. 5 7. Who in the Days of his Fleſh, when he had offered up Prayers and Supplications, with ſtrong crying and tears, unto *him* that was *able* to *ſave* him from Death, and was heard in that he feared.

[s] † Joh. 6. 38. I came down from Heaven, not to do *mine own Will*, but the Will of him that ſent me.

[u] † Gal. 5. 17. The *Fleſh* luſteth againſt the *Spirit*, and the Spirit againſt the Fleſh: and theſe are *contrary* the one to the other; ſo that ye cannot do the things that ye would.

It is enough, [a] the hour is come; behold, the Son of man is betrayed into the hands of ſinners. 42. [b] Riſe up, let us go; lo, he that betrayeth me is at hand. 43. ¶ And immediately, while he yet ſpake, cometh [c] Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves, from the chief Prieſts, and the Scribes, and the Elders. 44. And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead *him* away ſafely. 45. And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter; and kiſſed him. 46. ¶ And they laid their hands on him, and took him. 47. And one of them that ſtood by, drew a ſword, and ſmote a ſervant of the high Prieſt, and cut off his ear. 48. And Jeſus anſwered and ſaid unto them, [d] Are ye come out as againſt a thief, with ſwords, and *with* ſtaves, to take me? 49. I was daily with you in the temple, teaching, and ye took me not: but the [e] ſcriptures muſt be fulfilled. 50. And they all forſook him, and fled. 51. And there followed him a certain young man, having a linen cloth caſt about his naked body; and the young men laid hold on him. 52. And he left the linen cloth, and fled from them naked. 53. ¶ And they [f] led Jeſus away to the high Prieſt: and with him were aſſembled all the chief Prieſts, and the Elders, and the Scribes. 54. And Peter followed him afar off, even into the Palace of the high Prieſt: and he ſat with the ſervants, and warmed himſelf at the Fire. 55. And the chief Prieſts, and all the Council, ſought for [g] Witneſs againſt Jeſus to put him to death; and found none. 56. For many

[a] ∴ Joh. 13. 1. Now before the Feaſt of the Paſſover, when Jeſus *knew* that his *Hour* was come, *&c.*

[b] ∴ Mat. 26. 46. *Riſe*, let us be *going*: behold, he is at hand that doth betray me. ∴ Joh. 18. 1. *The Words under* ver. 32. Ver. 2. And *Judas* alſo which *betrayed* him, knew the Place.—

[c] † Luk. 22. 47. † Joh. 18. 3. See on Mat. 26. 47.

[d] ∴ Luk. 22. 52. Then Jeſus ſaid unto the *chief Prieſts* and Captains of the Temple, and the Elders, which were come to him, *Be ye come* out as againſt a Thief, with Swords and Staves?

[e] † Pſal. 22. 6. I am a *Worm*, and no man, a *Reproach* of men, and *deſpiſed* of the People. † Iſai. 53. 7, *&c.* —He is *brought* as a *Lamb* to the Slaughter, and as a *Sheep* before her Shearers is dumb, ſo he openeth not his Mouth, *&c.*

[f] * See on Mat. 26. 57.

[g] * Mat. 26. 59. Now the chief Prieſts and Elders, and all the Council, ſought *falſe Witneſs* againſt Jeſus to put him to death.

many bare falſe witneſs againſt him, but their witneſs agreed not together. 57. And there aroſe certain, and bare falſe witneſs againſt him, ſaying, 58. We heard him ſay, I will [h] deſtroy this Temple that is made with hands, and within three days I will build another made without hands. 59. But neither ſo did their witneſs agree together. 60. And the high Prieſt ſtood up in the mids, and asked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee? 61. But he held his [i] peace, and anſwered nothing. Again the high Prieſt asked him, and ſaid unto him, Art thou the Chriſt, the Son of the Bleſſed? 62. And Jeſus ſaid, I am: and ye ſhall [k] ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven. 63. Then the high Prieſt rent his clothes, and ſaith, What need we any further Witneſſes? 64. Ye have heard the blaſphemy: what think ye? And they all condemned him to be guilty of death. 65. And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſie: and the ſervants did ſtrike him with the palms of their hands. 66. ¶ And as [l] Peter was beneath in the Palace, there cometh one of the maids of the high Prieſt. 67. And when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth. 68. But he denied, ſaying, I know not, neither underſtand I what thou ſayſt. And he went out into the porch; and the cock crew. 69. And a [m] maid ſaw him again, and began to ſay to them that ſtood by, This is *one* of them. 70. And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art *one* of them: for thou art a [n] Galilean, and thy ſpeech agreeth *thereto*. 71. But he began to curſe and to ſwear, *ſaying*, I know not this man of whom ye ſpeak. 72. And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And * when he thought thereon, he wept [Or, *wept abundantly*, or, *he began to weep*].

CHAP.

[h] † Mar. 15. 29. See on Joh. 2. 19.

[i] † Iſa. 53. 7. *The Words under* ver. 49.

[k] * Mat. 24. 30. † Mat. 26. 64. See on Act. 1. 11.

[l] † Luk. 22. 55. † Joh. 18. 16. See on Mat. 26. 69.

[m] † Luk. 22. 58. † Joh. 18. 25. See on Mat. 26. 69, 71.

[n] ∴ Act. 2. 7. See on Mat. 26. 73.

CHAP. XV.

AND ſtraightway in the morning the [a] chief Prieſts held a conſultation with the Elders and Scribes, and the whole council, and bound Jeſus, and carried *him* away, and delivered *him* to Pilate. 2. And Pilate a ked him, Art thou the king of the Jews? And he anſwering ſaid unto him, [b] Thou ſayſt it. 3. And the chief Prieſts acculed him of many things: but he anſwered nothing. 4. And [c] Pilate asked him again, ſaying, Anſwereſt thou nothing? behold how many things they witneſs againſt thee. 5. But Jeſus yet anſwered [d] nothing; ſo that Pilate marvelled. 6. Now at that feaſt he [e] releaſed unto them one Priſoner, whomſoever they deſired. 7. And there was *one* named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection. 8. And the multitude crying aloud, began to deſire *him to do* as he had ever done unto them. 9. But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the King of the Jews? 10. (For he knew that the chief Prieſts had delivered him for envy.) 11. But the [f] chief Prieſts moved the People, that he ſhould rather releaſe Barabbas unto them. 12. And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do *unto him* whom ye call the King of the Jews? 13. And they cried out again, Crucifie him. 14. Then Pilate ſaid unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him. 15. ¶ And *ſo* Pilate willing to content the People, [g] releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged *him*, to be crucified. 16.

[a] † Pſal. 2. 2. † Luk. 22. 66. † Luk. 23. 1. † Joh. 18. 28. See on Mat. 27 1.

[b] See on Mat. 27. 11.

[c] * Mat. 27. 13. Then ſaith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee?

[d] * Iſa. 53. 7. —He is *brought* as a *Lamb* to the Slaughter, and as a *Sheep* before her Shearers is *dumb*, ſo he *openeth* not his mouth.

[e] †Luk. 23. 17. Joh. 18. 39. See on Mat. 27. 15.

[f] † Act. 3. 14. Ye *denied* the *holy one* and the *juſt*, and deſired a Murderer to be granted unto you.

[g] † Mat. 27. 26. Then *releaſed* he *Barabbas* unto them: and when he had *ſcourged* Jeſus, he delivered him to be crucified. † Joh. 19. 1. Then Pilate took Jeſus and *ſcourged* him.

16. And the ſoldiers led him away into the hall called Pretorium; and they call together the whole band. 17. And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, 18. And began to ſalute him, Hail King of the Jews. 19. And they ſmote him on the head with a Reed, and did ſpit upon him, and bowing *their* knees, worſhipped him. 20. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. 21. And they [h] compel one Simon a Cyrenian, who paſſed by, coming out of the country, the father of Alexander and Rufus, to bear his croſs. 22. And they bring him unto the place [i] Golgotha, which is, being interpreted, the place of a skull. 23. And they [k] gave him to drink wine mingled with myrrh: but he received *it* not. 24. And when they had crucified him, they [l] parted his garments, caſting lots upon them, what every man ſhould take. 25. And [m] it was the (1) third Hour, and they crucified him. 26. And the [n] Superſcription of his accuſation was written over, THE KING OF THE JEWS. 27. And [o] with him they crucified two

[h] * See on Mat. 27. 32.

[i] † Joh. 19. 17. † See on Luk. 23. 33.

[k] ∴ Mat. 27. 34. They *gave* him *Vinegar* to drink, mingled with *Gall*: and when he had taſted thereof, he would not drink.

[l] † Pſal. 22. 18. They *part* my *Garments* among them, and *caſt Lots* upon my *Veſture*. † Joh. 19. 23. Then the Soldiers, when they had crucified Jeſus, took his *Garments*, (and made four *Parts*, to every Soldier a *Part*) and alſo his Coat: now the *Coat* was without Seam, woven from the Top throughout.

[m] † See Mat. 27. 45. Now from the *ſixth* Hour there was Darkneſs over all the Land unto the *ninth* Hour. † Luk. 23. 44. And it was about the *ſixth* Hour, and there was Darkneſs over all the Earth until the *ninth* Hour. † Joh. 19. 14. It was the Preparation of the Paſſover, and about the *ſixth Hour*: and he ſaith unto the Jews, Behold your King.

[n] † See on Mat. 27. 37.

[o] † Mat. 27. 38. Then were there *two Thieves* crucified with him: one on the right hand, and another on the left.

(1) In St. *John*, Chap. 19. 14. we read it was about the *ſixth* Hour. That is, about *ſix* a Clock in the Morning when Pilate paſſed Sentence upon him; for St. *John* writ his Goſpel after the Deſtruction of Jeruſalem, and computes, not after the Jewiſh, but the *Roman* Way of reckoning. But St. *Mark* here ſeems to relate the Time of our Lord's being nailed to the Croſs, which he ſays was the *third Hour*, according to the Jewiſh Reckoning, that is, about nine a Clock in the Morning. And this Obſervation removes the ſeeming Difference between the Evangeliſts.

two thieves; the one on his right hand, and the other on his left. 28. And the ſcripture was fulfilled, which ſaith, And he was [a] numbred with the tranſgreſſors. 29. And they that [b] paſſed by, railed on him, wagging their heads, and ſaying, Ah, thou that [c] deſtroyeſt the temple, and buildeſt *it* in three days, 30. Save thy ſelf, and come down from the croſs. 31. Likewiſe alſo the chief Prieſts mocking, ſaid among themſelves, with the Scribes, He ſaved others, himſelf he cannot ſave. 32. Let Chriſt the king of Iſrael deſcend now from the croſs, that we may ſee, and believe. And [d] they that were crucified with him, reviled him. 33. And when the [e] ſixth hour was come, there was darkneſs over the whole land, until the ninth hour. 34. And at the ninth hour Jeſus cried with a loud voice, ſaying, [f] Eloi, Eloi, lama ſabachthani? which is, being interpreted, My God, my God, why haſt thou forſaken me? 35. And ſome of them that ſtood by, when they heard *it*, ſaid, Behold, he calleth Elias. 36. And [g] one ran and filled a ſpunge full of vinegar, and put *it* on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down. 37. And Jeſus [h] cried with a loud voice, and gave up the ghoſt. 38. And the [i] vail of the temple was rent in twain, from the top to the bottom. 39. ¶ And when the [k] Centurion which ſtood over againſt him, ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truly this man was the Son of God. 40. [l] There were

[a] * Iſa. 53. 12. —He was *numbred* with the Tranſgreſſors. — † Luk. 22. 37. —He was *reckoned* among the Tranſgreſſors.

[b] † Pſal. 22. 7. See on Mat. 27. 39.

[c] † Mar. 14. 58. See on Joh. 2. 19.

[d] † Luk. 23. 39. *One* of the *Malefactors* which were hanged, railed on him.—

[e] † Mat. 27. 45. Now from the *ſixth* Hour, there was Darkneſs over all the Land unto the *ninth* Hour. ‖ Luk. 23. 44. And it was about the *ſixth* Hour, and there was Darkneſs over all the Earth until the ninth Hour.

[f] † Pſal. 22. 1. My God, *my God*, why haſt thou *forſaken* me? [f] Mat. 27. 46. About the ninth Hour, Jeſus cried with a loud Voice, ſaying, *Eli, Eli, lama ſabachthani*: that is to ſay, My God, *my God*, why haſt thou *forſaken* me?

[g] † See on Mat. 27. 48.

[h] † Mat. 27. 50. Jeſus when he had *cried* again with a loud Voice, *yielded* up the *Ghoſt*. † Joh. 19. 30. When Jeſus therefore had received the Vinegar, he ſaid, It is *finiſhed*: and he *bowed* his Head and *gave* up the *Ghoſt*.

[i] † See on Mat. 27. 51.

[k] † Luk. 23. 47. See on Mat. 27. 54.

[l] † Mat. 27. 55. Many Women were there—

were alſo women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the leſs, and of Joſes and Salome; 41. Who alſo when he was in Galilee, [a] followed him, and miniſtred unto him; and many other women which came up with him unto Jeruſalem. 42. ¶ And now when the [b] Even was come, (becauſe it was the preparation, that is, the day before the ſabbath,) 43. Joſeph of Arimathea, an honourable counſeller, which alſo [c] waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jeſus. 44. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. 45. And when he knew *it* of the centurion, he gave the body to Joſeph. 46. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a ſepulchre which was hewn out of a rock, and rolled a ſtone unto the door of the ſepulchre. 47. And Mary Magdalene, and Mary the mother of Joſes, beheld where he was laid.

CHAP. XVI.

AND [d] when the ſabbath was paſt, Mary Magdalene, and Mary *the mother* of James, and Salome, had [e] bought ſweet ſpices, that they might come and anoint him. 2. And very [f] early in the morning, the firſt *day* of the Week, they came unto the ſepulchre at the riſing of the Sun. 3. And they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre? 4. (And when they looked, they ſaw that the ſtone was rolled away) for it was very

[a] * Luk. 8. 2, 3. Certain *Women* (*were with him*) which had been healed of evil Spirits and Infirmities, *Mary*, called Magdalene, out of whom went ſeven Devils, And *Joanna* the Wife of Chuza, Herods Steward, and *Suſanna*, and many others which miniſtred to him of their Subſtance.

[b] † Luk. 23. 50. † Joh. 19. 38. See on Mat. 27. 57.

[c] † Luk. 2. 25, 38.—Simeon—*waiting* for the Conſolation of Iſrael. [*Anna a Propheteſs*] —ſpake of him to all them that *looked* for *Redemption* in Jeruſalem.

[d] † Luk. 24. 1. † Joh. 20. 1. See on Mat. 28. 1.

[e] † Luk. 23. 56. They *returned*, and prepared *Spices* and *Ointments*; and reſted the Sabbath-day according to the Commandment.

[f] † See on Mat. 28. 1.

very great. 5. And [g] entring into the ſepulchre, they ſaw a young man ſitting on the right ſide, clothed in a long white garment; and they were affrighted. 6. And he ſaith unto them, Be not affrighted: ye ſeek Jeſus of Nazareth, which was crucified: he is riſen, he is not here: behold the place where they laid him. 7. But go your way, tell his Diſciples and Peter, that he goeth before you into Galilee: there ſhall ye ſee him, as [h] he ſaid unto you. 8. And they went out quickly, and fled from the ſepulchre; for they trembled, and were amazed: [i] neither ſaid they any thing to any man; for they were afraid. 9. ¶ Now when *Jeſus* was riſen early the firſt day of the Week, he [k] appeared firſt to Mary Magdalene, [l] out of whom he had caſt ſeven Devils. 10. *And* ſhe went and told them that had been with him, as they mourned and wept. 11 [m] And they, when they had heard that he was alive, and had been ſeen of her, believed not. 12. ¶ After that, he appeared in another form unto [n] two of them, as they walked, and went into the country. 13. And they went and told it unto the reſidue: neither believed they them. 14. ¶ [o] Afterward he appeared unto the Eleven as they ſat * at meat [Or, *together*], and upbraided them with their unbelief, and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. 15. And he ſaid unto them, [p] Go ye into all the world, and [q] preach the Goſpel to every Creature. 16. He that believeth

[g] * Joh. 20. 11. But *Mary* ſtood without at the Sepulchre, weeping: and as ſhe wept, ſhe *ſtooped* down and looked into the Sepulchre.

[h] Mar. 14. 28. See on Mat. 26. 32.

[i] ∴ See Mat. 28. 8. They departed quickly from the Sepulchre, with *Fear* and great *Joy*, and did run to bring his *Diſciples* word. † Luk. 24. 9. And returned from the Sepulchre, and told all theſe things unto the *Eleven*, and to all the reſt.

[k] * Joh. 20. 14. When ſhe had thus ſaid, ſhe turned her ſelf back, and ſaw Jeſus ſtanding, and *knew* not that it was Jeſus.

[l] * Luk. 8. 2. Mary called Magdalene, *out of* whom went *ſeven* Devils.

[m] ∴ Luk. 24. 11. And their Words ſeemed to them as *idle Tales*, and they *believed* them not.

[n] * Luk. 24. 13. And behold, *two* of them went that ſame Day to a Village called Emaus.—

[o] * Joh. 20. 19. † 1 Cor. 15. 7. See on Luk. 24. 34, 36.

[p] * Mat. 28. 19. *Go ye* therefore and *teach* all *Nations*, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.

[q] ∴ Col. 1. 23. —Hope of the Goſpel which ye have heard, and which was *preached* to every *Creature* which is under Heaven.

[a] believeth and is baptized, shall be saved; [b] but he that believeth not, shall be damned. 17. And these Signs shall follow them that believe: In [c] my name shall they cast out Devils, they shall [d] speak with new tongues. 18. They shall

[a] † Joh. 3. 18, 36. He that *believeth* on him is not condemned: but he that *believeth* not is condemned already, because he hath *not believed* in the Name of the only begotten Son of God. He that *believeth* on the Son, hath everlasting Life: and he that *believeth not* the Son, shall not see Life; but the Wrath of God abideth on him. ∴ Rom. 10. 9. If thou shalt *confess* with thy Mouth the Lord Jesus, and shalt *believe* in thine Heart, that God hath raised him from the Dead, thou shalt be saved.

[b] * Joh. 12. 48. He that *rejecteth* me, and *receiveth* not my Words, hath one that *judgeth* him: the *Word* that I have spoken, the same shall judge him at the last Day.

[c] † Luk. 10. 17. The Seventy returned again with joy, saying, Lord, even the *Devils* are *subject* to us through thy Name. Act. 3. 6. —In the *Name* of *Jesus* Christ of Nazareth, *rise up* and walk. Act. 4. 10, 29, 30. Be it known unto you all, and to all the People of Israel, that by the *Name* of *Jesus Christ* of Nazareth, whom ye crucified, whom God raised from the Dead, even by him doth this man *stand* before you *Whole*. And now, Lord, behold their Threatnings; and grant unto thy Servants,— that *Signs* and *Wonders* may be done by the *Name* of thy holy Child Jesus. † Act. 5. 16. There came also a Multitude out of the Cities round about unto Jerusalem, bringing *sick Folks*, and them which were *vexed* with *unclean Spirits*: and they were *healed* every one. † Act. 8. 7. *Unclean Spirits* crying with loud Voice, *came out* of many that were *possessed* with them; and many taken with Palsies, and that were Lame were healed. Act. 9. 34, 40. Peter said unto him, Eneas, *Jesus Christ* maketh thee *Whole*: arise, and make thy Bed. And he *arose* immediately. Peter kneeled down and prayed, and turning him to the Body, said, *Tabitha*, arise. * Act. 16. 18. *Paul* being grieved, turned and said to the *Spirit*, I *command* thee in the *Name* of Jesus Christ to come out of her. And he *came out* the same Hour. † Act. 19 12. So that from *his* [Paul's] *Body* were brought *Handkerchiefs* or *Aprons* and the Diseases *departed* from them, and the *Evil Spirits* went out of them.

[d] * Act. 2. 4. They were all filled with the Holy Ghost, and began to *speak* with *other Tongues* as the Spirit gave them utterance. † Act. 10. 46. They heard them *speak* with *Tongues*, and magnify God. † Act. 19. 6. When Paul had laid his Hands upon them, the Holy Ghost came upon them; and they *spake* with *Tongues*, and prophesied. † 1 Cor. 12. 10, 28. — To another divers *Kinds* of *Tongues*; to another *Interpretation* of Tongues. God hath set some in the Church first Apostles, — diversities of Tongues. 1 Cor. 13. 1. Though I *speak* with the *Tongues* of men, and of Angels, and have not Charity I am become as a sounding Brass or a tinkling Cymbal. 1 Cor. 14. 2, *&c.* He that *speaketh* in an *unknown Tongue*, speaketh not unto men, but unto God: for no man understandeth him; howbeit the Spirit he speaketh Mysteries *&c.*

ſhall [e] take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall [f] lay hands on the ſick, and they ſhall recover. 19. ¶ So then [g] after the Lord had ſpoken unto them, he was [h] received up into Heaven, and [i] ſat on the right hand of God. 20. And they went forth, and preached every where, the Lord working with them, and [k] confirming the Word with ſigns following. Amen.

Q St.

[e] † See on Luk. 10. 19.

[f] † Act. 9 17. And Ananias went his Way, and entred into the Houſe, and *putting* his *Hands* on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the Way as thou cameſt,) hath ſent me, that thou mighteſt receive thy Sight, and be filled with the Holy Ghoſt. * Act. 28. 8. It came to paſs that the Father of Publius lay ſick of a Fever and a bloody Flux: to whom Paul entred in and prayed, and *laid his Hands* on him, and healed him. See the Note on Act. 6. 6.

[g] † Act. 1. 2, 3. Until the Day in which he was *taken up*, after that he through the Holy Ghoſt had given Commandments to the Apoſtles, whom he had choſen. To whom he ſhewed himſelf alive after his Paſſion, by many infallible Proofs, being ſeen of them forty Days, and ſpeaking of the things pertaining to the Kingdom of God.

[h] * Luk. 24. 51. It came to paſs while he bleſſed them, he was *parted* from them, and *carried* up into *Heaven*.

[i] † See on Mat. 22. 44.

[k] * Heb. 2. 4. † See on Act. 14. 3.

St. LUKE I.

FOraſmuch as many have taken in hand to ſet forth in order a declaration of thoſe things which are moſt ſurely believed among us. 2. [a] Even as they delivered them unto us, which from the [b] beginning were eye-witneſſes and miniſters of the Word. 3. It [c] ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt, to write unto thee [d] in order, [e] moſt excellent Theophilus, 4. That thou [f] mightſt know the certainty of thoſe things wherein thou haſt been inſtructed.

5. THERE (1) was in the [g] days of Herod the king of Judea, a certain prieſt named Zacharias, of the [h] courſe of Abia: and his wife *was* of the daughters of Aaron and

[a] † Heb. 2. 3. How ſhall we eſcape if we neglect ſo great Salvation, which at the firſt *began* to be *ſpoken* by the Lord, and was *confirmed* unto us by *them* that *heard* him? † 1 Joh. 1. 1. That which was from the Beginning, which we have heard, which we have *ſeen* with our *Eyes*, which we have looked upon, and our Hands have handled of the Word of Life.

[b] ∴ Mar. 1. 1. The *Beginning* of the Goſpel of Jeſus Chriſt the Son of God. † Joh. 15. 27. Ye alſo ſhall bear Witneſs, becauſe ye have been with me from the *Beginning*.

[c] † Act. 15. 19, 25, 28. *My Sentence* is, that we trouble not them, which from among the Gentiles are turned unto God. *It ſeemed good* unto us, being aſſembled with one accord, to ſend choſen Men unto you. *It ſeemed good* to the Holy Ghoſt and to us.— † 1 Cor. 7. 40. —I *think* alſo that I have the Spirit of God.

[d] Act. 11. 4. Peter rehearſed the Matter from the *beginning*, and expounded it by *order* unto them.

[e] † Act. 1. 1. The former Treatiſe have I made, O *Theophilus*.—

[f] ∴ Joh. 20. 31. But theſe are written that ye *might believe* that Jeſus is the Chriſt the Son of God, and that believing, ye might have Life through his Name.

[g] † Mat. 2. 1. Now when Jeſus was born in Bethlehem of Judea, in the *Days* of *Herod* the King.—

[h] † 1 Chron. 24. 10. —The eighth to *Abijah*. † Neh. 12. 4, 17. *Abijah*. Of Abijah.

(1) ‡ The ſixth Year before the common Account, called the Year of our Lord, which includes the Hiſtory of the whole Chapter.

and her name *was* Elisabeth. 6. And they were both [i] righteous [k] before God, walking in all the commandments and ordinances of the Lord, blameless. 7. And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years. 8. And it came to pass, that while he executed the priests Office before God (1) in the order of his course, 9. According to the [l] custom of the priests office, his lot was to burn incense when he went into the temple of the Lord. 10. And the whole multitude of the people were praying [m] without, at the time of incense. 11. And there appeared unto him an angel of the Lord, standing on the right side of the [n] Altar of incense. 12. And when Zacharias saw *him*, he was troubled, and fear fell upon him. 13. But the angel said unto him, Fear not, Zacharias: for thy Prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou [o] shalt call his name John. 14. And thou shalt have joy and gladness, and many shall [p] rejoyce at his birth. 15. For he shall be great in the sight of the Lord, and shall [q] drink neither Wine nor strong Drink; and

Q 2 he

[i] See on Heb. 13. 21.

[k] 2 King. 20. 3. I beseech thee, O Lord, remember now how I have walked *before* thee in *Truth*, and with a *perfect* Heart, and have done *that which is good* in thy Sight.

[l] * Exod. 30. 7. And Aaron *shall burn* thereon sweet Incense *every* Morning.—

[m] * Lev. 16. 17. There shall be *no* man *in* the *Tabernacle* of the *Congregation*, when he goeth in to make an Atonement in the holy Place, until he come out, and have made an Atonement for himself, and for his Houshold, and for all the Congregation of Israel. Psal. 141. 2. Let my Prayer be set forth before thee as *Incense*.— ∴ Rev. 8. 3, 4. And another Angel came and stood at the Altar, having a *golden Censer*; and there was given unto him much *Incense*, that he should offer it with the Prayers of all the Saints upon the golden Altar, which was before the Throne. And the *Smoke* of the *Incense* which came with the Prayers of the Saints, ascended up before God, out of the Angels hand.

[n] † Exod. 30. 1. Thou shalt make an *Altar* to burn *Incense* upon.

[o] ∴ Ver. 60, 63.

[p] ∴ Ver. 58.

[q] † Numb. 6. 3. He [*the Nazarite*] shall *separate* himself from *Wine* and *strong Drink*, and shall *drink* no Vinegar of *Wine*, or Vinegar of *strong Drink*, neither shall he *drink* any *Liquor* of Grapes, nor *eat* moist *Grapes* or dried.

(1) The Priests were divided by *David* into *Twenty four* Courses, 1 Chron. 24. 3, 4. One of these *Courses* attended on the Service of the Temple every Week. And there being many in every *Course*, it was determined by *Lot* who should burn *Incense* before the Lord. Each *Course* in their turn, *according* to the *Order* appointed, came in on the Sabbath Day, and went out the Sabbath following.

he shall be filled with the Holy Ghost, even from his [a] mothers womb. 16. And [b] many of the children of Israel shall the turn to the Lord their God. 17. And [c] he shall go before him (1) in the [d] spirit and power of Elias, [e] to turn the hearts of the fathers to the children, and the disobedient * to [Or, *by*] the wisdom of the just, to make ready a people prepared for the Lord. 18. And Zacharias said unto the Angel, [f] Whereby shall I know this? for I am an [g] old man, and my Wife well stricken in years. 19. And the Angel answering said unto him, I am [h] Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad Tidings. 20. And behold, thou shalt be [i] dumb, and not able to speak, until the

[a] † Jer. 1. 5. Before I *formed* thee in the *Belly*, I knew thee; before thou *camest forth* of the *Womb*, I sanctified thee, and I ordained thee a Prophet unto the Nations. † Gal. 1. 15. —Who *separated* me from my *Mothers Womb*.

[b] * Mal 4. 5, 6 Behold, I will send you Elijah the Prophet before the Coming of the great and dreadful Day of the Lord. And he shall turn the *Heart* of the *Fathers* to the *Children*, and the Heart of the *Children* to their *Fathers*, lest I come and smite the Earth with a Curse.

[c] * Mal. 4. 4. *Remember* ye the *Law* of *Moses* my servant, which I commanded unto him in Horeb for all Israel, with the Statutes and Judgments. †Mat. 11. 14. If ye will receive it, *this is Elias*, which was for to come.

[d] Mar. 9. 12. —*Elias* verily *cometh* first, and *restoreth* all things.—

[e] † Ecclesiasticus 48 10 Who wast ordained for Reproofs,— to *turn* the *Heart* of the *Father* to the *Son*, and to *restore* the Tribes of Jacob.

[f] Gen. 15 8. [Abram] said, Lord God, whereby shall I know that I shall inherit it?

[g] † Gen. 17. 17 —Shall a *Child* be born unto him that is an *hundred Years* old? And shall Sarah, that is *ninety Years* old, bear?

[h] † Dan. 8. 16. —*Gabriel*, make this man to understand the Vision.

[i] † Dan. 9. 21. —The man *Gabriel*, whom I had seen in the Vision at the beginning.

[i] † Ez. 3. 26. I will make thy *Tongue cleave* to the *Roof* of thy *Mouth*, and thou shalt be *Dumb* — † Ex. 24. 27 —Thou shalt speak, and be no more *Dumb*, and thou shalt be a Sign unto them, and they shall know that I am the Lord.

(1) St. *John* Baptist did in many things resemble *Elias*, and therefore is not improperly called by his Name. Did the *latter* express a mighty Zeal for the Glory of God, so did the former? Did *Elias* reprove Wickedness, even in the greatest Persons, as *Ahab* and *Jezabel*, the *Baptist* did the same in *Herod* and *Herodias*? Did the one live in a very corrupt Age, and apply himself to reform the Vices of the Times, so did the other? Was *Elias* a Man of a strict Life, so was the *Baptist*? Was the former persecuted by *Ahab* and *Jezabel*, the latter was persecuted by *Herod* and *Herodias*? It is not therefore without Reason that he is called by our Lord, *Elias*. See the Note on *Mat.* 11. 14.

the day that theſe things ſhall be performed, becauſe thou [k] believeſt not my words, which ſhall be fulfilled in their ſeaſon. 21. And the people waited for Zacharias, and marvelled that he tarried ſo long in the Temple. 22. And when he came out, he could not ſpeak unto them: and they perceived that he had ſeen a viſion in the Temple: for he beckned unto them, and remained ſpeechleſs. 23. And it came to paſs, that as ſoon as the [l] days of his miniſtration were accomplished, he departed to his own houſe. 24. And after thoſe days, his Wife Eliſabeth conceived, and hid her ſelf five months, ſaying, 25. Thus hath the Lord dealt with me, in the days wherein he looked on me, to [m] take away my reproach among men. 26. And in the ſixth month, the Angel Gabriel was ſent from God, unto a city of Galilee, named Nazareth, 27. To a virgin [n] eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the virgins name was Mary. 28. And the Angel came in unto her, and ſaid, Hail, thou that art * highly [o] favoured [Or, *graciouſly accepted*, or, *much graced*], [p] the Lord is with thee: [q] bleſſed *art* thou among women. 29. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind

[k] Gen. 18. 13. The Lord ſaid unto Abraham, *Wherefore* did *Sarah* laugh, ſaying, ſhall I of a *ſurety* bear a Child, which am old? Numb. 20. 12. And the Lord ſpake unto Moſes and Aaron, Becauſe ye *believed* me *not*, to ſanctifie me in the Eyes of the Children of Iſrael; therefore ye ſhall not bring this Congregation into the Land which I have given them.

[l] * See 2 King. 11. 5 — A *third Part* of you that enter in on the *Sabbath* — † 1 Chron. 9. 25. Their Brethren — were to come after *ſeven Days* from Time to Time with them.

[m] ‡ Gen. 30. 23. And ſhe conceived and bare a Son, and ſaid, God hath *taken away* my *Reproach*. † Iſai. 4. 1. In that Day ſeven Women ſhall take hold of one Man, ſaying, We will eat our own Bread, and wear our own Apparel: only let us be called by thy Name, to *take away* our *Reproach*.

[n] † Mat. 1. 18. The Birth of JeſusChriſt was on this wiſe: When his Mother Mary was *eſpouſed* to *Joſeph*.—

[o] ‡ Dan. 9. 23. Thou art *greatly beloved* ‡ Dan. 10. 19. O Man, *greatly beloved*.

[p] Gen. 28. 15. Behold, I *am* with *thee*, and will *keep* thee [Jacob] in all *Places* whither thou goeſt.— Ruth 2. 4. Boaz came from Bethlehem, and ſaid unto the Reapers, The *Lord be with you*: and they anſwered him, The *Lord bleſs* thee.

[q] Luk. 11. 27, 28. A certain Woman of the Company lift up her Voice and ſaid unto him, *Bleſſed* is the Womb that bare thee, and the Paps which thou haſt ſucked. But he ſaid, Yea, *rather bleſſed* are they that hear the Word of God, and keep it. Judg. 5. 24. *Bleſſed* above Women ſhall Jael the Wife of Heber the Kenite be.—

what manner of salutation this should be. 30. And the Angel said unto her, Fear not, Mary: for thou hast [a] found favour with God. 31. And behold, thou shalt [b] conceive in thy womb, and bring forth a son, and [c] shalt call his name Jesus. 32. [d] He shall be great, and shall [e] be called the Son of the Highest; and [f] the Lord God shall give unto him the [g] Throne of his father David. 33. And he shall [h] reign over the

[a] Gen. 6. 8. Noah *found Grace* in the Eyes of the Lord. Gen. 18. 3. [Abraham] said, My Lord, if now I have *found Favour* in thy Sight.—

[b] * Isa. 7. 14. Behold, a *Virgin* shall *conceive* and bear a *Son*, and shall call his Name Immanuel. * Mat. 1. 21. She shall *bring forth* a *Son*, and thou shalt call his Name Jesus. Gal. 4. 4. When the Fulness of Time was come, God sent *forth* his Son *made* of a *Woman*.

[c] † Luk. 2. 21.

[d] Mat. 28. 18. All Power is given to me in Heaven and in Earth.

[e] Mar. 5. 7. What have I to do with thee *Jesus*, thou *Son* of the *most high* God?

[f] † Isa 9. 6. Unto us a Child is born, unto us a Son is given, and the *Government* shall be upon his *Shoulder*: and his Name shall be called Wonderful, Counseller, The *mighty God*. The *everlasting Father*, The *Prince* of Peace. † Isa. 16. 5. In Mercy shall the *Throne* be established, and he shall *sit* upon it in Truth, in the Tabernacle of David, judging and seeking Judgment, and hasting Righteousness.

[g] † Psal 132. 11. The Lord hath sworn in Truth unto David, he will not turn from it, Of the *Fruit* of thy *Body* will I set upon thy *Throne*. ∴ Rev. 3. 7. These things saith he that is holy, he that is true, he that hath the *Key* of *David*.—

[h] † Dan. 2. 44. In the Days of these Kings shall the God of Heaven *set* up another *Kingdom* which shall *not* be *destroyed*.— * Dan. 7. 14, 27. There was given him *Dominion*, and *Glory*, and a *Kingdom*, that all People, Nations, and Languages, should *serve* him: his *Dominion* is an *everlasting* Dominion, which shall not pass away, and his *Kingdom* that which shall *not be destroyed*. And the Kingdom, and Dominion, and the greatness of the Kingdom, under the whole Heaven, shall be given to the People of the Saints of the most high, whose *Kingdom* is an *everlasting* Kingdom, and all Dominions shall serve and obey him. † Obad. Ver. 21. The *Kingdom* shall be the Lords. * Mich. 4 7. —The *Lord* shall *Reign* over them in mount Zion, from henceforth even for *ever*. Psal. 45. 6, 7. Thy *Throne*, O God, is for *ever* and *ever*, the Sceptre of thy Kingdom is a right Sceptre. Thou lovest Righteousness, and hatest Wickedness: therefore God, thy God, hath anointed thee with the Oil of Gladness above thy Fellows. Isa. 9 7. Of the *Increase* of his *Government* and Peace, there shall be *no End*, upon the *Throne* of David, and upon his Kingdom, to order it, and to establish it with Judgment and with Justice from *henceforth* even *for ever*. Jer. 23. 5. Behold, the Days come, saith the Lord, that I will raise unto *David* a righteous Branch, and a *King* shall *reign* and *prosper*, and shall execute Judgment and Justice in the Earth. † Joh. 12. 34. The People answered, We have heard out of the Law, that *Christ* abideth *for*

the houſe of Jacob for ever, and of his kingdom there ſhall be no end. 34. Then ſaid Mary unto the Angel, How ſhall this be, ſeeing I know not a man? 35. And the Angel anſwered and ſaid unto her, [i] The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. 36. And behold, thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age: and this is the ſixth month with her, who was called barren. 37. For [k] with God nothing ſhall be unpoſſible. 38. And Mary ſaid, Behold the handmaid of the Lord, be it unto me according to thy word. And the Angel departed from her. 39. And Mary aroſe in thoſe days, and went into the hill-country with haſte, into a [l] city of Juda. 40. And entred into the houſe of Zacharias, and ſaluted Eliſabeth. 41. And it came to paſs, that when Eliſabeth heard the ſalutation of Mary, the babe leaped in her womb: and Eliſabeth was filled with the holy Ghoſt. 42. And ſhe ſpake out with a loud voice, and ſaid, [m] Bleſſed *art* thou among Women, and bleſſed *is* the fruit of thy womb. 43. And whence *is* this to me, that the mother of [n] my Lord ſhould come to me? 44. For lo, as ſoon as the voice of thy ſalutation ſounded in mine ears, the babe leaped in my womb for joy. 45. And bleſſed *is* ſhe * that believed: for there [Or, *which believed that there*] ſhall be a performance of thoſe things which were told her from the Lord. 46. And Mary ſaid, [o] My ſoul

 doth

for ever.— † Heb. 1. 8. Unto the *Son* he ſaith, Thy *Throne*, O God, is for *ever* and *ever*.

[i] Mat 1. 20. —That which is *conceived* in her is of the *Holy Ghoſt*.

[k] † Gen. 18. 14. Is any thing *too hard* for the Lord? Job 42. 2. I know that thou *canſt do every thing* — † Jer. 32. 17. —There is nothing *too hard* for thee † Zech. 8. 6. Thus ſaith the Lord of Hoſts, If it be marvellous (Marg. *hard*, or, *difficult*) in the Eyes of the remnant of this People in theſe Days, ſhould it be *marvellous* in mine Eyes? ſaith the Lord of Hoſts. † Mat. 19. 26. But Jeſus beheld them, and ſaid unto them, *With Men* this is *impoſſible*, but with *God* all things are poſſible. † Luk 18. 27. The things which are *impoſſible* with Men, are *poſſible* with *God*.

[l] Joſh. 21. 10, 11. — The Children of Levi, had— And they gave them the *City* of *Arba*, the Father of Anak, (which *City* is Hebron) in the *Hill-Country* of Judah.

[m] Ver. 28.

[n] Joh. 20. 28. Thomas anſwered and ſaid unto him, *My Lord*, and my God.

[o] 1 Sam. 2. 1. Hannah prayed and ſaid, My *Heart rejoiceth* in the Lord. —Pſal. 34. 2, 3. My *Soul* ſhall make her *boaſt* in the Lord:

the

doth magnifie the Lord, 47. And my ſpirit hath [a] rejoiced [b] in God my ſaviour. 48. For he hath regarded the [c] low eſtate of his handmaiden: for behold, from henceforth [d] all generations ſhall call me bleſſed. 49. For he that is mighty hath done to me [e] great things, and holy *is* his name. 50. And his [f] mercy *is* on them that fear him, from generation to generation. 51. He hath ſhewed [g] ſtrength with his arm, he hath [h] ſcattered the proud, in the imagination of their hearts. 52. He hath [i] put down the mighty from *their* ſeats,

the Humble ſhall hear thereof, and be glad. O *magnifie* the Lord with me, and let us *exalt* his Name for ever Pſal. 35. 9. *My Soul* ſhall be joyful in the Lord: it ſhall *rejoice* in his Salvation. Pſal 103. 1. Bleſs the Lord, O *my Soul*, and all that is within me *bleſs* his holy Name. Hab. 3 18 I will *rejoice* in the Lord, I will joy in the God of my Salvation.

[a] Pſal. 5. 11. Let all thoſe that put their Truſt in thee *rejoice*: let them ever *ſhout for Joy*: becauſe thou defendeſt them: let them alſo that love thy Name be *joyful in thee*. Pſal 32 11 Be *glad in the Lord*, and *rejoice* ye righteous. Pſal 37 4 *Delight* thy ſelf alſo in the Lord — Pſal. 64. 10. The Righteous ſhall be *glad in the Lord*, and ſhall truſt in him. Iſai 61. 10. I will greatly *rejoice in the Lord*, my Soul ſhall be *joyful in my God*, for he hath clothed me with the Garments of Salvation. —

[b] 1 Tim. 1. 1. Paul, an Apoſtle of Jeſus Chriſt, by the commandment of *God our Saviour*, and Lord Jeſus Chriſt.

[c] † Pſal. 138. 6. Though the Lord be *high*, yet hath he *reſpect* unto the *lowly*: but the Proud he knoweth afar off.

[d] ∴ Mal 3. 12. All *Nations* ſhall call you bleſſed. — ∴ Luk. 11 27. 35 Bleſſed is the *Womb* that bare thee, and the *Paps* which thou haſt ſucked

[e] Pſal. 111. 9 He ſent *Redemption* to his People, he hath commanded his *Covenant* for ever: holy and reverend is his Name. Pſ. 126. 2. — The Lord hath done *great things* for them.

[f] † Exod. 20. 6. Shewing *Mercy* unto Thouſands of them that *love* me, and *keep* my Commandments. † Pſal. 103. 17 The *Mercy* of the Lord is from everlaſting to everlaſting upon them that *fear* him.

[g] Pſal 77. 15. Thou haſt with *thine Arm* redeemed thy *People* the Sons of Jacob and Joſeph Pſal. 98. 1. —His own *right Hand*, and his *holy Arm* hath gotten him the *Victory*. Pſal 118 15. — The *right Hand* of the Lord *doth* valiantly. * Iſa. 51. 9. Awake, awake, put on *Strength*, O *Arm* of the *Lord* — † Iſa. 52. 10. The Lord hath made bare his *holy Arm* in the Eyes of all the Nations, and all the Ends of the Earth ſhall ſee the *Salvation* of our God.

[h] * Pſal. 33. 10. The Lord bringeth the *Counſel* of the Heathen to *nought*: he maketh the *Devices* of the *People* of none *effect*. † 1 Pet. 5. 5. Be clothed with *Humility*: for God reſiſteth the *Proud*, and giveth *Grace* to the *Humble*.

[i] * 1 Sam. 2. 6, *&c.* The Lord killeth and maketh alive: he *bringeth* down to the Grave, and *bringeth* up, *&c.* Job 12. 19, 21. He leadeth *Princes* away ſpoiled, and overthroweth the *Mighty*. He poureth *Contempt* upon Princes, and weakneth the Strength of the *Mighty*.

ſeats, and [k] exalted them of low degree. 53. He hath filled the [l] hungry with good things, and the rich he hath ſent empty away. 54. He hath holpen his [m] ſervant Iſrael, [n] in remembrance of *his* [o] mercy. 55. As he [p] ſpak to our fathers, to Abraham and to his ſeed for ever. 56. And Mary abode with her about three months, and returned to her own houſe. 57. Now Eliſabeths full time came, that ſhe ſhould be delivered; and ſhe brought forth a Son. 58. And her neigbours and her couſins heard how the Lord had ſhewed great mercy upon her; and they [q] rejoiced with her. 59. And it came to paſs, that on the [r] eighth day they came to circumciſe the child; and they called him Zacharias, after the name of his father. 60. And his mother anſwered and ſaid, [s] *Not ſo*; but he ſhall be called John. 61. And they ſaid unto her, There is none of thy kindred that is called by this name. 62. And they made ſigns to his [u] father, how he would have him called. 63. And he asked for a Writing-Table, and wrote, ſaying, His

Mighty. † Job 5. 11. To *ſet* up on *high* thoſe that be *low* † Pſal. 113. 6. Who humbleth *himſelf* to behold *the things* that are in Heaven and Earth

[k] See on Mat. 5. 3.

[l] * Pſal. 34. 10. The young *Lions* do lack and *ſuffer Hunger*: but they that ſeek the Lord ſhall not want any good *thing*

[m] Iſa 41. 8 Thou *Iſrael* art my *Servant*, Jacob whom I have choſen, the Seed of Abraham my Friend.

[n] * Jer. 31. 3, 20. I have *loved thee* with an everlaſting Love; therefore with *loving kindneſs* have I drawn thee. Is Ephraim my dear Son? Is he a pleaſant Child? for ſince I ſpake againſt him, I do earneſtly *remember* him ſtill: therefore my Bowels are troubled for him: I will ſurely have *mercy* upon him, ſaith the Lord. Pſal. 98. 3. He hath *remembred* his *mercy*, and his truth toward the *Houſe* of *Iſrael*.—

[o] Iſa. 30. 18. Therefore will the *Lord wait* that he may be *gracious* unto you, and therefore will he be exalted, that he may have *Mercy* upon you. Ver. 72.

[p] * Gen. 17. 19. I will *eſtabliſh* my *Covenant* with him for an *everlaſting* Covenant, and with his *ſeed* after him. Gen. 22. 18. In thy *Seed* ſhall all the Nations of the Earth be bleſſed: becauſe thou haſt obeyed my Voice. * Pſal. 132. 11. The Lord hath *ſworn* in Truth unto *David*, he will not turn from it, of the *Fruit* of thy *Body* will I ſet upon thy Throne.

[q] * † Ver. 14. Rom. 12. 15. *Rejoice* with them that *do* rejoice.

[r] † Gen. 17. 12. He that is *eight Days* old ſhall be *circumciſed* among you, every *Man-child* in your Generations.— † Lev. 12. 3. In the *eighth Day* the Fleſh of his Foreskin ſhall be *circumciſed*.

[s] Ver. 13.

[u] Gen. 21. 3. *Abraham called* the the Name of his *Son* that was born unto him, whom Sarah bare unto him, *Iſaac*.

[a] His name is John. And they marvelled all. 64. And his mouth was opened immediately, and his tongue *looſed*, and he ſpake, and praiſed God. 65. And fear came on all that dwelt round about them: and all theſe * ſayings [Or, *things*] were noiſed abroad throughout all the Hill-country of Judea. 66. And all they that had heard *them*, [b] laid *them* up in their hearts, ſaying, What manner of Child ſhall this be? And the [c] hand of the Lord was with him. 67. And his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying, 68. [d] Bleſſed be the Lord God of Iſrael, for he hath [e] viſited and [f] redeemed his People. 69. And hath raiſed up an [g] horn of ſalvation for us, in the houſe of his ſervant David: 70. As he [h] ſpake by the mouth of his holy Prophets, which have been ſince the world began; 71. That we ſhould be ſaved from our Enemies, and from the hand of all that hate us. 72. To perform the mercy *promiſed* to our fathers, and to [i] remember his holy covenant: 73.

[a] Ver. 13.

[b] Luk. 2. 19.

[c] 1 King 18 46. And the *Hand* of the Lord was on *Elijah*. —

[d] Pſal. 72. 18. *Bleſſed* be the *Lord God* of *Iſrael*, who only doth wondrous Things. Pſal. 106. 48. *Bleſſed* be the *Lord God* of *Iſrael* from everlaſting to everlaſting.

[e] † Luk. 7 16. They glorified God, ſaying, That a *great Prophet* is riſen up among us; and that God hath *viſited* his People. Ex. 3. 16. Say unto them, The Lord God of your Fathers, the God of Abraham, of Iſaac, and of Jacob, *appeared* unto me, ſaying, I *have* ſurely *viſited* you, and *ſeen* that which is done to you in Egypt.

[f] Pſal. 111. 9. The Words under Ver 49. Mat. 1 21. He ſhall *ſave* his People *from* their *Sins*. Eph. 1. 7. In whom we have *Redemption* through his Blood, the *Forgiveneſs* of *Sins*, according to the Riches of his Grace. 1 Pet. 1. 18, 19. For as much as ye know that ye were not *redeemed* with *corruptible* things, as Silver and Gold, from your vain Converſation received by Tradition from your Fathers; but with the *precious Blood* of Chriſt.—

[g] * Pſal. 132 17. There will I make the *Horn* of David to bud.

[h] * Jer. 23. 6. Behold, the Days come, ſaith the Lord, that I will raiſe up to *David* a *righteous Branch*, and a *King* ſhall *Reign* and Proſper, and ſhall execute Judgment and Juſtice in the Earth. * Jer. 30. 10. Fear thou not, O my ſervant Jacob, ſaith the Lord, neither be diſmayed, O Iſrael; for lo I will ſave thee from afar, and thy *Seed* from the Land of their Captivity, and Jacob ſhall *return*, and ſhall be in reſt and quiet, and none ſhall make him afraid. ∴ Act. 3. 21. —Which God hath *ſpoken* by the Mouth of all the *holy Prophets* ſince the World began. ∴ Rom. 1. 2. Which he had *promiſed* afore by his *Prophets* in the holy Scriptures.

[i] Lev. 26. 42. Then will I *remember* my *Covenant* with Jacob, and alſo my *Covenant* with Iſaac, and alſo my *Covenant* with *Abraham* will I *remember*.— Pſal. 105. 8, 9.

73. [k] The oath which he ſware to our father Abraham, 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might [l] ſerve him without fear, 75. In [m] holineſs and righteouſneſs before him, all the days of our life. 76. And thou Child ſhalt be called the [n] Prophet of the Higheſt: for thou ſhalt [o] go before the face of the Lord, to prepare

8, 9. He hath *remembred* his *Covenant* for ever, the *Word* which he commanded to a thouſand Generations. Which *Covenant* he made with *Abraham*, and his *Oath* unto *Iſaac*. Act. 3. 25. Ye are the *Children* of the Prophets, and of the *Covenant* which God made with our Fathers, ſaying unto *Abraham*, And in thy *Seed* ſhall all the *Kindreds* of the Earth be *bleſſed*.

[k] † Gen. 12. 3 I will *bleſs* them that bleſs thee, and *curſe* him that curſeth thee: and in *thee* ſhall all *Families* of the Earth be bleſſed. † Gen. 17. 4. As for me, behold, my *Covenant* is with thee, and thou ſhalt be a Father of many Nations. * Gen. 22. 16. By my Self have I *ſworn*, ſaith the Lord.— Jer. 31. 33. This ſhall be the *Covenant* that I will make with the Houſe of Iſrael, After thoſe Days, ſaith the Lord, I will put my *Law* in their inward Parts, and *write* it in their Hearts, and will be *their God*, and they ſhall be *my People*. † Heb 6. 13, 17. When God made *Promiſe* to Abraham, becauſe he could *ſwear* by no greater, he *ſware* by himſelf. Wherein God willing more abundantly, to ſhew unto the Heirs of Promiſe, the immutability of his Counſel, *confirmed* it by an *Oath*.

[l] † Heb. 9. 14. How much more ſhall the *Blood* of Chriſt, who thro' the Eternal Spirit, offered himſelf without Spot to God, *purge* your *Conſcience* from dead Works to *ſerve* the living God. Jer. 23. 6. In his Days Judah ſhall be *ſaved*, and Iſrael ſhall *dwell ſafely*.— Rom. 8. 15. Ye have not received the *Spirit* of Bondage again to *fear*; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. Heb. 2. 15. And *deliver* them who through *fear* of Death were all their Life-time ſubject to bondage.

[m] Rom. 6. 18, 22. Being made free from *Sin*, ye became the *ſervants* of *Righteouſneſs*. Now being made *free* from *Sin*, and become *Servants* to God, ye have your *Fruit* unto *Holineſs*, and the End everlaſting Life. Eph. 4. 24. That ye *put on* the *new Man*, which after God is created in *Righteouſneſs* and true *Holineſs*. ∴ 2 Theſ 2. 13. — God hath from the Beginning choſen you to Salvation, *through Sanctification* of the Spirit, and belief of the Truth. ∴ 2 Tim. 1 9. Who hath *ſaved* us, and called us with an *holy Calling*. — ∴ Tit. 2. 12. Teaching us, that *denying* ungodlineſs and worldly Luſts, we ſhould *live* ſoberly, righteouſly, and godly in this preſent World. 1 Pet 1. 2. 15. Elect according to the foreknowledge of God the Father, *through ſanctification* of the *Spirit* unto *Obedience*.—As he which hath called you is *holy*, ſo be ye *holy* in all manner of Converſation. ∴ 2 Pet. 1. 4. — That by theſe you might be *Partakers* of a *divine Nature*, having *eſcaped* the *Corruption* that is in the World through Luſt.

[n] See on Mat. 11 9.

[o] Ver. 17. † Mal. 3. 1. Behold,

prepare his ways; 77. To give knowledge of ſalvation unto his People, * by [Or, *for*] the [a] remiſſion of their ſins. 78. Through the * tender mercy [Or, *bowels of mercy*] of our God; whereby the * [b] Day-ſpring [Or, *Sun-riſing*, or, *Branch*] from on high hath viſited us. 79. To give [c] light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace. 80. And the [d] child grew, and waxed ſtrong in ſpirit, and was in the [e] deſerts till the day of his ſhewing unto Iſrael.

CHAP.

hold, I will ſend my Meſſenger, and he ſhall *prepare* the Way *before* me. † Mal. 4. 5. Behold, I will ſend you *Elijah* the *Prophet*, *before* the coming of the great and dreadful Day of the Lord.

[a] † Luk. 3. 3. He came into all the Country about Jordan, *preaching* the Baptiſm of *Repentance* for the *Remiſſion* of Sins.

[b] † Numb. 24. 17. There ſhall come a *Star* out of *Jacob*. † Iſai. 11. 1. There ſhall come *forth* a Rod out of the *Stem* of Jeſſe, and a *Branch* ſhall grow out of his Roots. † Zech 3. 8. Behold, I will *bring forth* my Servant the *Branch*. † Zech. 6 12 Thus ſpeaketh the Lord of Hoſts, ſaying, Behold the *Man* whoſe Name is the *Branch*, and he ſhall grow up out of his Place, and he ſhall build the Temple of the Lord. † Mal. 4. 2. Unto you that fear my Name, ſhall the *Sun* of *Righteouſneſs ariſe* with healing in his Wings.

[c] † Iſa. 9. 2. The People that *walked* in *Darkneſs* have ſeen a *great Light*: they that dwell in the Land of the Shadow of Death, upon them hath the *Light ſhined*. Iſa. 42. 6, 7. I the Lord have called thee in Righteouſneſs: and will —give thee for a *Covenant* of the People, for a *Light* of the *Gentiles*: To *open* the *blind* Eyes — Mat. 4. 16. The People which *ſat* in *Darkneſs* ſaw a great *Light*: and to them which ſat in the Region and Shadow of Death *Light* is ſprung up. ∴ Acts 26. 18. To *open* their *Eyes*, and to turn them from *Darkneſs* to *Light*, and from the Power of Satan unto God.

[d] † Luk. 2. 40.

[e] † Mat. 3. 1. In thoſe Days came John the Baptiſt *preaching* in the *Wilderneſs* of Judea.

CHAP. II.

AND it came to paſs in thoſe days, that there went out a (1) Decree from Ceſar Auguſtus, that all the World ſhould be * taxed [Or, *enrolled*]. 2. (And this [f] taxing was firſt made when Cyrenius was governour of Syria.) 3. And all went to be taxed, every one into his own City. 4. And Joſeph alſo went up from Galilee, out of the City of Nazareth, into Judea, unto the [g] City of David, which is called Bethlehem, ([h] becauſe he was of the houſe and lineage of David) 5. To be taxed with Mary his eſpouſed Wife, being great with child. 6. And ſo it was, that while they were there, the days were accompliſhed that ſhe ſhould be delivered. 7. And ſhe [i] brought forth her firſt-born ſon, and wrapped him in ſwadling clothes, and laid him in a manger, becauſe there was no room for them in the Inn. 8. And there were in the ſame country ſhepherds abiding in the field, keeping * watch [Or, *the night Watches*] over their flock by night. 9. And lo, the Angel of the Lord came upon them, and the glory of the Lord ſhone round about them; and they were ſore afraid. 10. And the Angel ſaid unto them, Fear not: for behold, I bring you good Tidings of great joy, which ſhall be to all People. 11. For [k] unto you is born this day, in the City of David, a Saviour, which is Chriſt the [l] Lord. 12. And this *ſhall be* a ſign unto you; Ye ſhall find the Babe wrapped in ſwadling clothes, lying in a manger. 13. And ſuddenly there was with the angel a [m] multitude of the heavenly hoſt praiſing God,

[f] *:* Acts 5. 37. After this Man roſe up *Judas* of Galilee, in the Days of the *Taxing*.

[g] * Joh. 7. 42. Hath not the Scripture ſaid, That Chriſt cometh out of the *Seed* of *David*, and out of the *Town* of *Bethlehem* where David was? 1 Sam. 17. 12. Now *David* was the Son of that *Ephrathite* of *Bethlehem-Judah*, whoſe Name was *Jeſſe*.—

[h] *:* 1 Sam. 16. 4. And Samuel did that which the Lord ſpake, and came to *Bethlehem*.

[i] † Mat. 1. 25. And knew her not till ſhe had brought forth her firſt-born Son.

[k] *:* Iſa. 9. 6. Unto us a Child is born, unto us a Son is given.—

[l] Luk. 1. 43.

[m] Dan. 7. 10. A fiery Stream iſſued,

(1) The *Fifth Year* before the *Account* called the *Year of our Lord*, which includes the Hiſtory to the end of the 20th Verſe.

God, and saying, 14. [n] Glory to God in the highest, and on earth [o] peace, good will towards men. 15. And it came to pass, as the Angels were gone away from them into heaven, * the shepherds [Gr. *the men the shepherds*] said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16. And they came with haste, and found Mary and Joseph, and the Babe lying in a manger. 17. And when they had seen it, they made known abroad the saying which was told them concerning this Child. 18. And all they that heard *it*, wondred at those things which were told them by the shepherds. 19. But Mary [p] kept all these things, and pondered *them* in her Heart. 20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. 21. And (1) when [q] eight days were accomplished for the circumcising of the Child, his name was called [r] JESUS, which was so named of the Angel before he was conceived in the Womb. 22. And when [s] the days of her purification, according

sued, and came forth from before him: *Thousand Thousands* ministred unto him, and *Ten Thousand times ten Thousand* stood before him. Rev. 5. 11. I beheld, and I heard a Voice of *many Angels* round about the Throne, and the Beasts, and the Elders, and the Number of them was Ten Thousand times Ten Thousand, and Thousands of Thousands.

[n] † Luk. 19. 38. Blessed be the King that cometh in the Name of the Lord, *Peace* in Heaven, *Glory* in the highest.

[o] See on Joh. 16. 33.

[p] ∴ Luk. 1. 66. ∴ Gen. 37. 11. His Father *observed* the Saying 1 Sam. 21. 12. David *laid up* these Words in his *Heart*.—

[q] * Gen. 17. 12. Lev. 12. 3. The Words under *Luk.* 1. 59.

[r] † Luk. 1. 31. * Mat. 1. 21. Thou shalt call his Name *Jesus*.

[s] † Lev. 12. 2, 3, 4, 6. If a Woman have conceived Seed, and born a Man-Child: then she shall be *unclean seven Days*; according to the Days of the Separation for her Infirmity, shall she be unclean. And in the eighth Day the Flesh of his Fore-Skin shall be circumcised. And she shall then continue in the Blood of her purifying *three and thirty Days*: She shall touch no hallowed thing, nor come into the Sanctuary, until the Days of her *purifying* be fulfilled. And when the Days of her *purifying* are *fulfilled*, for a Son, or for a Daughter; she shall bring a Lamb of the first Year for a Burnt-offering, and a young Pidgeon, or a Turtle Dove for a Sin-offering, unto the Door of the Tabernacle of the Congregation, unto the Priest.

(1) The *Fourth* Year before the Account called the Year of our Lord, which reaches to Ver. 42.

according to the Law of Moſes, were accompliſhed, they brought him to Jeruſalem, to preſent *him* to the Lord. 23. (As it is written in the Law of the Lord, [a] Every Male that openeth the womb ſhall be called holy to the Lord.) 24. And to offer a ſacrifice according to that which is ſaid in the [b] Law of the Lord, A pair of turtle doves, or two young pidgeons. 25. And behold, there was a man in Jeruſalem, whoſe name *was* Simeon; and the ſame man *was* juſt and [c] devout, [d] waiting (1) for the conſolation of Iſrael: and the holy Ghoſt was upon him. 26. And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lords Chriſt. 27. And he came by the

[a] * Exod. 13 2. *Sanctify* unto me *all the firſt born*, whatſoever *openeth* the *Womb* among the Children of Iſrael, both of Man and Beaſt: it is mine. † Exod 22. 29. Thou ſhalt not delay to offer the firſt of thy ripe Fruits, and of thy Liquors: the *firſt born* of thy *Sons* ſhalt thou give unto me. Exod. 34 19. All that *openeth* the Matrix is mine.— † Numb. 3. 13. All the *firſt born* are *mine*; for on the Day that I ſmote all the *firſt born* in the Land of *Egypt*, I hallowed unto me all the *firſt born* in Iſrael, both Man and Beaſt, mine they ſhall be: I am the Lord. Numb. 8. 16, 17. [The Levites] are wholly *given* unto me from among the Children of Iſrael; *inſtead* of ſuch as *open* every *Womb*, even *inſtead* of the *firſt born* of all the Children of Iſrael, have I taken them unto me. For all the *firſt born* of the Children of Iſrael are *mine*, both Man and Beaſt: on the Day that I *ſmote* every *firſt born* in the Land of *Egypt*, I ſanctified them to my ſelf. Numb. 18. 15, 17. Every thing that *openeth* the *Matrix* in all Fleſh, which they bring unto the Lord, whether it be of Men or Beaſts, ſhall be thine: Nevertheleſs the *firſt born* of Man ſhalt thou ſurely redeem, and the *Firſtling* of unclean Beaſts ſhalt thou redeem. * Ver. 17. The *Firſtling* of a Cow, or the *Firſtling* of a Sheep, or the Firſtling of a Goat, thou ſhalt not redeem.—

[b] * Lev. 12. 2, 6 *The Words under* Ver. 22. † Lev. 12. 8. If ſhe be not able to bring a *Lamb*, then ſhe ſhall bring *two Turtles*, or two young *Pidgeons*.—

[c] Acts 10. 2. A *devout Man*, and one that feared God with all his Houſe, which gave much Alms to the People, and prayed to God alway.

[d] See on Ver. 38. Iſa. 25 9 It ſhall be ſaid in that Day, Lo, this is our God, we have *waited* for him, and he will ſave us. This is the Lord, we have *waited* for him, we will be glad and rejoice in his Salvation.

(1) As theſe devout People waited for, and lived in Expectation of the Coming of Chriſt in the Fleſh; ſo good Chriſtians now look for, and live in the conſtant Expectation of his ſecond glorious Appearing to judge the World, and reward his faithful Servants; which is their greateſt Comfort and Support under all Trials, Temptations, and Sufferings in this World. See the References on 1 *Cor.* 1. 7.

the ſpirit into the Temple: and when the Parents brought in the Child Jeſus, to do for him after the cuſtom of the law, 28. Then took he him up in his arms, and bleſſed God, and ſaid, 29. Lord, [c] now letteſt thou thy ſervant depart in peace, according to thy word. 30. For mine eyes [f] have ſeen thy [g] ſalvation: 31. Which thou haſt prepared before the face of all People: 32. [h] A light to lighten the Gentiles, and the glory of thy People Iſrael. 33. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. 34. And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this *Child* is (1) ſet for the [i] fall and riſing again of many in Iſrael; and for

Salvation. ∴ Iſa. 40. 1. *Comfort* ye, *comfort* ye, my People, ſaith your God.

[c] † Gen. 46. 30. Iſrael ſaid unto Joſeph, Now *let me die*, ſince I have ſeen thy Face, becauſe thou art yet alive. † Phil. 1. 23. I am in a *ſtrait* betwixt *two*, having a *deſire* to *depart*, and to be with Chriſt, which is far better.

[f] † Luk. 3. 6. † Iſa. 52. 10. — All the Ends of the Earth ſhall *ſee* the *Salvation* of our God.

[g] Acts 4. 12. Neither is there *Salvation* in any other: for there is none other Name under Heaven given among Men, whereby we muſt be *ſaved*.

[h] † Iſa. 42. 6. I the Lord — will — give thee for a *Covenant* of the People, for a *Light* of the *Gentiles*. † Iſa. 49. 6. I will alſo give thee for a *Light* to the *Gentiles*, that thou mayſt be my Salvation to the End of the Earth. † Acts. 13. 47. I have ſet thee to be a *Light* of the *Gentiles*. — † Acts 28. 28. Be it known therefore unto you, that the *Salvation* of God is ſent unto the *Gentiles*. —

[i] Pſal. 118. 22. The *Stone* which the Builders refuſed is become the *Head Stone* in the Corner. * Iſa 8. 14, 15. He ſhall be for a Sanctuary; but for a *Stone* of *Stumbling*, and for a Rock of Offence to both the Houſes of Iſrael, for a Gin, and for a Snare, to the Inhabitants of Jeruſalem. And many among them ſhall *ſtumble* and *fall*, and be broken, and be ſnared, and be taken Iſa. 28. 16. Behold, I lay in Zion for a *Foundation*, a *Stone*, a tried *Stone*, a precious corner-ſtone, a ſure Foundation — Dan. 2. 34, 35. Thou ſaweſt till that a *Stone* was cut out without Hands, which *ſmote* the *Image* upon his Feet that were of Iron and Clay, and *brake* them to pieces. — And the *ſtone* that broke the Image became a great Mountain, and filled the whole Earth. † Hoſ. 14. 9. — The Ways of the Lord are right, and the

(1) There can be nothing more evident from the whole *Tenor* of the *New-Teſtament*, as well as from many *particular Texts*, than this Truth: That the *Deſign* of the Coming of *Jeſus Chriſt* into the *World*, was for the *Salvation* of Mankind. How then, may it be ſaid, are theſe Words of good old *Simeon*, inſpired by the Holy Spirit, to be underſtood? I anſwer. That though the *Salvation* of Men was what our Lord had in *View* by his coming, yet to many, through unreaſonable *Prejudices* againſt

for a [k] ſign which ſhall be ſpoken againſt. 35. (Yea, [l] a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed. 36. And there was one Anna a propheteſs, the daughter of Phanuel, of the

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the Juſt ſhall walk in them: but the *Tranſgreſſors* ſhall fall therein. † Zech. 12. 3 In that Day will I make Jeruſalem a *burdenſome* Stone for all the People: all that *burden themſelves* with it ſhall be cut in Pieces, though all the People of the Earth be gathered together againſt it. † Mat. 21. 44. Luk. 20. 18. Whoſoever ſhall *fall* on this *Stone*, ſhall be broken: but on whomſoever it ſhall *fall*, it will grind him to powder. Joh. 3. 19. This is the *Condemnation*, that Light is come into the World, and Men *loved Darkneſs* rather than Light, becauſe their *Deeds* were Evil. Act. 4. 11. This is the *Stone* which was ſet at nought by you Builders, which is become the Head of the Corner. † Rom. 9. 32, 33. They *ſtumbled* at that ſtumbling *Stone*; as it is written, Behold, I lay in Sion a *ſtumbling* Stone, and *Rock* of Offence: and whoſoever believeth on him ſhall not be aſhamed. † 1 Cor. 1. 23, 24. We preach Chriſt crucified, unto the Jews a *ſtumbling* block and unto the Greeks *fooliſhneſs*; but unto them which are called, both Jews and Greeks, Chriſt the Power of God, and the Wiſdom of God. † 2 Cor. 2. 16. To the *one* we are the *ſavour* of *Death* unto Death; and to the *other*, the *Savour* of *Life* unto Life. † 1 Pet. 2 7, 8. Unto you therefore which believe he is precious: but unto them which be *Diſobedient*, the *Stone* which the Builders diſallowed, the ſame is made the Head of the Corner, And a *Stone* of *Stumbling*, and a Rock of Offence, even to them which *ſtumble* at the Word, being *Diſobedient*.

[k] ∴ Act. 28. 22.— Concerning this Sect, we know that every where it is *ſpoken againſt*.

[l] ∴ Pſal. 42. 10. As with a *Sword* in my Bones, mine Enemies *reproach* me.— ∴ Joh. 19. 25. Now there ſtood by the Croſs of Jeſus his *Mother*.—

againſt his Perſon and Doctrine, and from an *unwillingneſs* to forſake their Sins, and amend their Lives, the *Event* and *Conſequence* of his Coming was their falling into a worſe Condition than that they were in before. And it is no Way inconſiſtent with the divine Perfections to deny Mercy and Salvation to thoſe who refuſe to accept thereof, on the reaſonable and neceſſary Conditions it is offered to them upon, namely, Faith, Repentance, and ſincere Obedience; or to puniſh them for their Refuſal. But theſe can have no Reaſon to complain, the Fault not being in God, but in themſelves. And this is conformable to the Account the Holy Scriptures give of this Matter. *This is the Condemnation*, ſays our Lord, *Joh.* 3. 19. *that Light is come into the World, and Men loved Darkneſs rather than Light, becauſe their Deeds were Evil.* It was Mens *Diſobedience* that made them *ſtumble* at the Word, 1 *Pet.* 2. 8. We cannot therefore wonder that our Lord was a *Stone of Stumbling*, and a *Rock of Offence*, and that many refuſed to believe his Doctrine, which *condemned* thoſe *Courſes* they were reſolved to follow, and thereby *fell* into a worſe Condition than they were by Nature.

Tribe of Aſer; ſhe was of a great age, and had lived with an husband (1) ſeven years from her virginity: 37. And ſhe *was* a Widow of about fourſcore and four years: which departed not from the Temple, but ſerved *God* with faſtings and prayers [m] night and day. 38. And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that [n] looked for redemption in * Jeruſalem. [Or, *Iſrael*]. 39. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. 40. And the Child [o] grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him. 41. Now his Parents went to Jeruſalem [p] every year at the feaſt of the paſſover. 42. And (2) when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the Feaſt. 43. And when they had fulfilled the days, as they returned, the Child Jeſus tarried behind in Jeruſalem; and Joſeph and his Mother knew not *of it*. 44. But they ſuppoſing him to have been in the [q] Company, went a days journey; and they ſought him among *their* kinſfolk and acquaintance. 45. And when they found him not, they turned back again to Jeruſalem, ſeeking him. 46. And it came to paſs, that after three Days, they found him in the Temple, ſitting in the midſt of the doctors, both hearing them, and asking them queſtions. 47.

[m] See the Note on Acts 20. 31.

[n] Ver. 25. † Mar. 15. 43. Joſeph of Arimathea, an honourable Counſellor, which alſo *waited* for the Kingdom of God. ‖ Luk. 24. 21. We *truſted* that it had been he which ſhould have redeemed Iſrael.

[o] † Ver. 52. Luk. 1. 80.

[p] * Deut. 16. 1, 16. Obſerve the Month of *Abib*, and *keep* the *Paſſover* unto the Lord thy God. *Three Times* in the Year ſhall all thy *Males* appear before the Lord thy God, in the Place which he ſhall chooſe; in the *Feaſt* of *unleavened* Bread, &c.

[q] Pſal. 42. 4. I had *gone* with the *Multitude*, I went with them to the *Houſe* of God.—

(1) The Evangeliſt here deſcribes the eminent *Piety* and *Chaſtity* of this good Woman. When ſhe was married, ſhe was a pure Virgin; and her Husband dying in ſeven Years, ſhe lived a Widow. She frequently Faſted, and conſtantly attended on the publick Worſhip of God in the Temple, being preſent both at the Evening and Morning Service, at the accuſtomed Hours of Prayer, which is doubtleſs the Meaning of theſe Words, *ſhe departed not*, &c. for it is not to be ſuppoſed that ſhe never went from the Temple.

(2) Year of our Lord 8, which reaches to the End of the Chapter.

47. And all that heard him were [a] aſtoniſhed at his underſtanding and anſwers. 48. And when they ſaw him, they were amazed, and his Mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing. 49. And he ſaid unto them, How is it that ye ſought me? [b] wiſt ye not that I muſt be about my [c] Fathers buſineſs? 50. And they [d] underſtood not the ſaying which he ſpake unto them. 51. And he went down with them, and came to Nazareth, and was [e] ſubject unto them: but his mother [f] kept all theſe ſayings in her heart. 52. And Jeſus [g] increaſed in wiſdom and ſtature, and in favour with God and man.

CHAP. III.

Year of our Lord 26.

NOW in the fifteenth year of the reign of Tiberius Ceſar, Pontius Pilate being governour of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyſanias tetrarch of Abilene, 2. [h] Annas and Caiaphas being the high Prieſts, the word of God came unto John the ſon of Zacharias in the wilderneſs. 3. And [i] he came into all the country

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[a] † Mat. 7. 28. The People were *aſtoniſhed* at his Doctrine. † Mar. 1. 22. They were *aſtoniſhed* at his Doctrine. † Luk. 4. 22, 32. And all bare him witneſs, and *wondred* at the gracious Words that proceeded out of his Mouth. They were *aſtoniſhed* at his Doctrine, for his Word was with Power. † Joh. 7. 15, 46. The Jews *marvelled*. Never Man ſpake *like* this Man.

[b] Pſal. 40. 8. I *delight* to do thy *Will*, O my God: Yea, thy Law is within my Heart. Joh. 4. 34. My *Meat* is to do the *Will* of him that ſent me, and to finiſh his Work.

[c] ∴ Joh. 2. 16. Take theſe things hence; make not my *Fathers* Houſe an Houſe of Merchandiſe.

[d] † See on Luk. 9. 45.

[e] Mar. 6. 3. Is not this the *Carpenter*, the Son of Mary.—

[f] Dan. 7. 28. —I *kept* the *Matter* in my Heart. See on ver. 19.

[g] Ver. 40. † 1 Sam. 2. 26. The Child Samuel *grew on*, and was in *Favour* both with the Lord, and alſo with Men.

[h] † Joh. 11. 49. One of them named *Caiaphas*, being the *High Prieſt* that ſame Year. † Joh. 18. 13. And led him away to *Annas* firſt, (for he was Father in Law to *Caiaphas*, which was the High Prieſt that ſame Year.) † Act. 4. 6. And *Annas* the High Prieſt, and *Caiaphas*, and John, and Alexander, and as many as were of the Kindred of the High Prieſt, were gathered together at Jeruſalem.

[i] ∴ Mat. 3. 1. See on Mar. 1. 4.

country about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins; 4. As it is written in the book of the words of Eſaias the Prophet, ſaying, The [k] voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight. 5. Every (1) valley ſhall be filled, and every mountain and hill ſhall be brought low; and the crooked ſhall be made ſtraight, and the rough ways ſhall be made ſmooth; 6. And [l] all fleſh ſhall ſee the ſalvation of God. 7. Then ſaid he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the [m] Wrath to come? 8. Bring forth therefore fruits * worthy of [Or, *meet for*] repentance, and begin not to ſay within your ſelves, [n] We have Abraham to our father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham. 9. And now alſo the ax is laid unto the root of the trees: [o] every tree therefore which bringeth not forth good fruit, is hewn down and caſt into the fire. 10. And the People asked him, ſaying, [p] What ſhall we do then? 11. He anſwereth and ſaith unto them, He that hath (2) two coats, let him [q] impart to him that hath none; and he that hath meat, let him

[k] * Iſa. 40. 3. † Mat. 3. 3. † Joh. 1. 23. See on Mar. 1 3.

[l] † Iſa. 52. 10. All the *Ends* of the *Earth* ſhall ſee the *Salvation* of our God. Pſal. 98. 2. The Lord hath made known his *Salvation*: his *Righteouſneſs* hath he openly *ſhewed* in the Sight of the *Heathen*.

[m] See on Mat. 3. 7.

[n] See on Mat. 3. 9.

[o] † See on Mat 3. 10. and on Mat. 7. 19.

[p] † See on Act. 2. 37.

[q] † Deut. 15. 7. If there be among you a *poor Man* of one of thy Brethren, within thy Gates, in thy Land which the Lord thy God giveth thee, thou ſhalt not *harden* thy *Heart*, nor *ſhut* thy Hand from thy poor Brother. * Jam. 2. 15, 16 If a *Brother* or Siſter be naked, and deſtitute of daily Food; And one of you ſay unto them, Depart in *Peace*, be you warmed, and filled; notwithſtanding ye *give* them not thoſe things which are needful to the Body; what *doth* it profit? * 1 Joh. 3. 17. Whoſo hath this *World's Good*, and ſeeth his *Brother* have

(1) Theſe are *figurative* Expreſſions, and denote that all *Impediments* to the Goſpel, and to our *Salvation*, ſhall, if we are not *wanting* to ourſelves, be *removed*. The *Alluſion* is taken from great *Princes*, who, before they went any great Journey, uſed to ſend Men before to fill up, and make the Ways ſmooth and even.

(2) Theſe Words do not imply, that a Man may not have two Coats, but *Bounty* is here recommended to the *Rich*, and they are required to relieve the Neceſſities of the *Poor* in *Proportion* to their *Ability*.

him do likewiſe. 12. Then came alſo [a] publicans to be baptized, and ſaid unto him, Maſter, what ſhall we do? 13. And he ſaid unto them, Exact no more than that which is appointed you. 14. And the ſoldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, * [b] Do violence to no man [Or, *put no man in fear*], neither accuſe *any* falſly, and be content with your * wages [Or, *allowance*]. 15. And as the People were * in expectation [Or, *in ſuſpence*], and all men * muſed [Or, *reaſoned*, or, *debated*] in their hearts of John, whether he were the Chriſt or not; 16. John anſwered, ſaying unto them all, [c] I indeed baptize you with water; but one mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe: he ſhall baptize you with the holy Ghoſt, and with fire. 17. Whoſe [d] fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. 18. And many other things in *his* exhortation preached he unto the People. 19. But [e] Herod the tetrarch, (1) being reproved by him for Herodias his brother Philips Wife, and for all the evils which Herod had done. 20. Added yet this above all, that he ſhut up John in Priſon. 21. Now when all the People were baptized, it came to paſs, that [f] Jeſus alſo being baptized, and praying, Year of our Lord 27.

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have need, and *ſhutteth* up his Bowels of *Compaſſion* from him, how dwelleth the Love of God in him? † 1 Joh. 4 20. If a Man ſay I love God, and *hateth* his *Brother*, he is a Liar: for he that loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen?

[a] Mat. 21. 32. John came unto you in the Way of Righteouſneſs, and ye believed him not: but the *Publicans* and the *Harlots* believed him.

[b] Lev. 19. 11, 13. Ye ſhall not *Steal*, neither *deal falſly*, neither *lie* one to another. Thou ſhalt not *defraud* thy *Neighbour*, neither *rob* him.

[c] * See on Mat. 3. 11.

[d] See on Mat. 3. 12.

[e] † Mat. 14. 3. *Herod* had laid hold on *John* and bound him, and put him in Priſon for *Herodias* ſake, his Brother *Philips* Wife. † Mar. 6. 17. *Herod* himſelf had ſent forth and laid hold upon *John*, and bound him in Priſon for *Herodias* ſake, his Brother *Philips* Wife; for he had married her.

[f] * Mat. 3. 13. Then cometh *Jeſus* from *Galilee* to Jordan unto *John*, to be *baptized* of him. † Joh. 1. 32. John bare record, ſaying, I ſaw the *Spirit* deſcending from Heaven like a Dove, and it abode upon him.

(1) St. *John* Baptiſt was impriſoned by *Herod* about the Year of our Lord 30.

the heaven was opened: 22. And the [g] holy Ghoſt deſcended in a bodily ſhape like a dove upon him, and a voice came from heaven, which ſaid, Thou art my beloved Son, in thee I am well pleaſed. 23. And Jeſus himſelf began to be about [h] thirty years of age, being (as was ſuppoſed) [i] the ſon of Joſeph, which was *the ſon* of Heli, 24. Which was *the ſon* of Matthat, which was *the ſon* of Levi, which was *the ſon* of Melchi, which was *the ſon* of Janna, which was *the ſon* of Joſeph, 25. Which was *the ſon* of Mattathias, which was *the ſon* of Amos, which was *the ſon* of Naum, which was *the ſon* of Eſli, which was *the ſon* of Nagge, 26. Which was *the ſon* of Maath, which was *the ſon* of Mattathias, which was *the ſon* of Semei, which was *the ſon* of Joſeph, which was *the ſon* of Judah, 27. Which was *the ſon* of Joanna, which was *the ſon* of Rheſa, which was *the ſon* of Zorobabel, which was *the ſon* of Salathiel, which was *the ſon* of Neri, 28. Which was *the ſon* of Melchi, which was *the ſon* of Addi, which was *the ſon* of Coſam, which was *the ſon* of Elmodam, which was *the ſon* of Er, 29. Which was *the ſon* of Joſe, which was *the ſon* of Eliezer, which was *the ſon* of Jorim, which was *the ſon* of Matthat, which was *the ſon* of Levi, 30. Which was *the ſon* of Simeon, which was *the ſon* of Juda, which was *the ſon* of Joſeph, which was *the ſon* of Jonan, which was *the ſon* of Eliakim, 31. Which was *the ſon* of Melea, which was *the ſon* of Menan, which was *the ſon* of Mattatha, which was *the ſon* of [k] Nathan, [l] which was *the ſon* of David, 32. Which was *the ſon* of Jeſſe, [m] which was *the ſon* of Obed, which was *the ſon* of Booz, which was *the ſon* of Salmon, which was *the ſon* of Naaſſon, 33. Which was

[g] See on Mat. 3. 16, 17.

[h] † See Numb. 4. 3. From *thirty Years* old and upward, even until *fifty* Years old, all that enter into the Hoſt, to do the Work in the *Tabernacle* of the Congregation. *The like Words repeated* Verſes 35, 39, 43, and 47.

[i] † Mat. 13. 55. Is not this the Carpenters *Son*? † Joh. 6. 42. Is not this *Jeſus* the *Son* of Joſeph, whoſe Father and Mother we know?

[k] † Zech. 12. 12. The Land ſhall mourn,— the Family of the Houſe of *Nathan* apart, and their Wives apart.

[l] † 2 Sam. 5. 14. Theſe be the Names of thoſe that were born unto him [*David*] in Jeruſalem; Shammuah, and Shobab, and Nathan, and Solomon. *The ſame recorded*, 1 Chron. 3. 5.

[m] † Ruth 4. 18. Theſe are the Generations of *Pharez*: Pharez begat *Hezron*. † 1 Chron. 2. 10. *Ram* begat *Aminadab*; and Aminadab begat Nahſhon, Prince of the Children of Judah.

was *the ſon* of Aminadab, which was *the ſon* of Aram, which was *the ſon* of Eſrom, which was *the ſon* of Phares, which was *the ſon* of Juda, 34. Which was *the ſon* of Jacob, which was *the ſon* of Iſaac, which was *the ſon* of Abraham, which was *the ſon* of [n] Thara, which was *the ſon* of Nachor, 35. Which was *the ſon* of Saruch, was *the ſon* of Ragau, which was *the ſon* of Phalec, which was *the ſon* of Heber, which was *the ſon* of Sala, 36. Which was *the ſon* of Cainan, which was *the ſon* of Arphaxad, which was *the ſon* of [o] Sem, which was *the ſon* of Noe, which was *the ſon* of Lamech, 37. Which was *the ſon* of Mathuſala, which was *the ſon* of Enoch, which was *the ſon* of Jared, which was *the ſon* Maleleel, which was *the ſon* of Cainan, 38. Which was *the ſon* of Enos, which was *the ſon* of Seth, which was *the ſon* of Adam, which was *the ſon* of God.

CHAP. IV.

AND [p] Jeſus being full of the holy Ghoſt, returned from Jordan, and was led by the ſpirit into the Wilderneſs, 2. Being forty days tempted of the devil; and in [q] thoſe days he did eat nothing: and when they were ended, he afterward hungred. 3. And the devil ſaid unto him, If thou be the Son of God, command this ſtone that it be made bread. 4. And Jeſus anſwered him, ſaying, It is written, That man ſhall not live by [r] bread alone, but by every word of God. 5. And the devil taking him up into an high mountain, ſhewed unto him all the kingdoms of the world in a moment of time. 6. And the devil ſaid unto him, All this Power will I give thee, and the glory of them; for that is [s] delivered unto me, and to whomſoever I will, I give it. 7. If thou therefore wilt * Worſhip me [Or, *fall down before me*],

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[n] † Gen. 11. 24, 26. Nahor— begat *Terah*, Terah —begat *Abram*, &c.

[o] † Gen. 5. 6, *&c. Seth* — begat *Enos*, Enos — begat Cainan. † Gen. 11. 10, *&c. Shem* — begat Arphaxad.

[p] * See on Mat. 4. 1.

[q] † Exod. 34. 28. † 1 King. 19. 8. See the Note on Mat 4. 2.

[r] † See on Mat. 4. 4.

[s] † Rev. 13. 2, 7. The Dragon *gave* him his *Power*, and his Seat, and *great Authority*. And it was given him to make War with the Saints, and to overcome them: and *Power* was *given* him over all Kindreds, and Tongues, and Nations.

me], all ſhall be thine. 8. And Jeſus anſwered and ſaid unto him, Get thee behind me, Satan: for it is written, Thou ſhalt [a] worſhip the Lord thy God, and him only ſhalt thou ſerve. 9. And he brought him to Jeruſalem, and ſet him on a [b] pinnacle of the Temple, and ſaid unto him, If thou be the Son of God, caſt thy ſelf down from hence. 10. For it is written, He ſhall give his [c] Angels charge over thee, to keep thee. 11. And in their hands they ſhall bear thee up, leaſt at any time thou daſh thy [d] foot againſt a ſtone. 12. And Jeſus anſwering, ſaid unto him, It is ſaid, Thou ſhalt not [e] tempt the Lord thy God. 13. And when the devil had ended all the temptation, he departed from him for a [f] ſeaſon. 14. ¶ And Jeſus [g] returned in the power of the ſpirit into [h] Galilee: and there went out a fame of him through all the region round about. 15. And he taught in their ſynagogues, being glorified of all. 16. ¶ And he came to [i] Nazareth, where he had been brought up: and as his cuſtom was, [k] he went into the ſynagogue on the ſabbath-day, and ſtood up for to read. 17. And there was delivered unto him the book of the Prophet Eſaias; and when he had opened the book, he found the place where it was written, 18. [l] The ſpirit of the Lord *is* upon me, becauſe he hath anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty

Year of our Lord 31.

[a] † Deut. 6. 13. † Deut. 10. 20. See on Mar. 4. 10.

[b] † Mat. 4. 5. Then the Devil taketh him up into the *holy City*, and ſetteth him on a *Pinnacle* of the Temple.

[c] † Pſal. 91. 11. He ſhall *give* his *Angels* charge over thee, to *keep* thee in all thy Ways.

[d] 1 Sam. 2. 9. He will *keep* the *Feet* of his Saints.—

[e] † Deut. 6. 16. Ye ſhall *not tempt* the Lord our God.

[f] † Joh. 14. 30. The *Prince* of this World cometh, and hath *nothing* in me.

[g] Mat. 4. 12. When Jeſus heard that John was caſt into Priſon, he *departed* into *Galilee*. Joh. 4. 43. After two Days he *departed* thence, and went into Galilee.

[h] † Act. 10. 37. That Word (I ſay) you know, which was publiſhed throughout all Judea, and *began* from *Galilee*, *after* the Baptiſm which John preached.

[i] † Mat. 2. 23. * See on Mat. 13. 54.

[k] See on Act. 17. 2.

[l] * Iſa. 61. 1. The *Spirit* of the Lord God is upon me, becauſe the Lord hath *anointed* me to *preach* good Tidings to the *Meek*, he hath ſent me to *bind up* the broken hearted, to proclaim *Liberty* to the Captives, and the opening the Priſon to them that are bound.

berty them that are bruiſed, 19. To preach the acceptable year of the Lord. 20. And he cloſed the book, and he gave it again to the miniſter, and ſat down: and the eyes of all them that were in the ſynagogue were faſtned on him. 21. And he began to ſay unto them, This day is this ſcripture fulfilled in your ears. 22. And all bare him witneſs, and [m] wondred at the gracious words which proceeded out of his mouth. And they ſaid, Is not this [n] Joſephs ſon? 23. And he ſaid unto them, Ye will ſurely ſay unto me this Proverb, Phyſician, heal thy ſelf: whatſoever we have heard done in [o] Capernaum, do alſo here in thy [p] country. 24. And he ſaid, Verily I ſay unto you, No [q] Prophet is accepted in his own country. 25. But I tell you of a truth, many [r] widows were in Iſrael in the days of Elias, when the heaven was ſhut up three years and ſix months, when great famine was throughout all the land: 26. But unto none of them was Elias ſent, ſave unto Sarepta, *a city* of Sidon, unto a Woman that was a Widow. 27. And many [s] lepers were in Iſrael in the time of Eliſeus the Prophet: and none of them was cleanſed, ſaving Naaman the Syrian: 28. And all they in the ſynagogue, when they heard theſe things, were filled with Wrath. 29. And roſe up, and thruſt him out of the city, and led him unto the * brow [Or, *edge*] of the hill (whereon their city was built) that they might caſt him down headlong. 30. But he [u] paſſing through the mids of them,

[m] † Luk. 2. 47. All that heard him were *aſtoniſhed* at his Underſtanding and Anſwers. Pſal. 45. 2. *Grace* is poured into thy *Lips*. † Mat 13. 54. He taught them in their Synagogue, inſomuch that they were *aſtoniſhed*.—

[n] † Joh. 6. 42. Is not this *Jeſus* the *Son* of *Joſeph*.—

[o] † Mat. 4. 13. Leaving Nazareth, he came and dwelt in *Capernaum*.

[p] † Mat. 13 54. When he was come into his *own Country*. † Mar. 6. 1. He —came into his *own Country*.

[q] * See on Mat. 13. 57.

[r] * 1 King. 17. 9. Ariſe, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold I have commanded a *Widow Woman* there to ſuſtain thee. † Jam. 5. 17. *Elias* was a Man ſubject to like Paſſions as we are, and he prayed earneſtly that it *might not* Rain: and it *rained not* on the Earth by the ſpace of three Years and ſix Months.

[s] * 2 King. 5. 14. Then went he down and dipped himſelf *ſeven times* in Jordan, according to the ſaying of the Man of God: and his *Fleſh* came again like unto the Fleſh of a little Child, and he was clean.

[u] † Joh. 8. 59. Jeſus hid himſelf, and went out of the Temple, going through the midſt of them, and ſo *paſſed by*. See on Mar. 1. 21.

them, went his way: 31. And came down to [a] Capernaum, a city of Galilee, and taught them on the ſabbath-days. 32. And they were aſtoniſhed at his doctrine: for [b] his word was with power. 33. ¶ And [c] in the ſynagogue there was a man which had a ſpirit of an unclean devil, and cried out with a loud voice, 34. Saying, * Let us alone [Or, *Away*]; what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art; the holy one of God. 35. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devil had thrown him in the mids, he came out of him, and hurt him not. 36. And they were all amazed, and ſpake among themſelves, ſaying, what a Word is this? for with authority and power he commandeth the unclean ſpirits, and they come out. 37. And the fame of him went out into every place of the country round about. 38. ¶ And he aroſe out of the ſynagogue, and entred into Simons [d] Houſe: and Simons Wifes mother was taken with a great fever; and they beſought him for her. 39. And he ſtood over her, and rebuked the fever, and it left her. And immediately ſhe aroſe, and miniſtred unto them. 40. ¶ Now when the [e] ſun was ſetting, all they that had any ſick with divers diſeaſes, brought them unto him: and he [f] laid his hands on every one of them, and healed them. 41. And [g] devils alſo came out of many, crying out, and ſaying, Thou art Chriſt the Son of God. And he [h] rebuking them, ſuffered them not * to ſpeak: for they knew that he was Chriſt [Or, *to ſay that they knew him to be Chriſt*]. 42. And when it was [i] day, he departed and went into a deſert place: and the People ſought him, and came unto him, and ſtayed him, that he ſhould

[a] † Mat. 4. 13.

[b] * See on Mat 7. 28, 29.

[c] * Mar. 1. 23. There was in their *Synagogue* a Man with an *unclean Spirit*, and he cried out.

[d] † Mar. 1. 29. See on Mat. 8. 14.

[e] † Mar. 1. 32. See on Mat. 8. 16.

[f] See the Note on Act. 6. 6.

[g] * Mar. 1 34. He healed many that were *ſick* of divers Diſeaſes, and caſt out *many Devils*, and ſuffered not the *Devils* to ſpeak, becauſe they knew him. † Mar. 3. 11. *Unclean Spirits*, when they ſaw him, *fell down* before him, and cried, ſaying, Thou art the Son of God.

[h] † Mar. 1. 25, 34. Jeſus *rebuked* him, ſaying, Hold thy peace, and come out of him. Ver. 34. *above.*

[i] † Mar. 1. 35. In the Morning, *riſing* up a great while *before Day*, he went out, and departed into a *ſolitary Place*, and there prayed.

ſhould not depart from them. 43. And he ſaid unto them, I [k] muſt preach the kingdom of God to other cities alſo: for therefore am I ſent. 44. And he [l] preached in the ſynagogues of Galilee.

CHAP. V.

AND it [m] came to paſs, that as the People preſſed upon him to hear the Word of God, he ſtood by the lake of Genneſareth. 2. And ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing *their* nets. 3. And he entred into one of the ſhips, which was Simons, and prayed him that he would thruſt out a little from the land: and he ſat down, and taught the People out of the ſhip. 4. Now when he had left ſpeaking, he ſaid unto Simon, [n] Lanch out into the deep, and let down your nets for a draught. 5. And Simon anſwering ſaid unto him, Maſter, we have toiled all the night, and have taken nothing: nevertheleſs at thy Word I will let down the net. 6. And when they had this done, they encloſed a great multitude of fiſhes; and their net brake. 7. And they beckned unto *their* partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink. 8. When Simon Peter ſaw *it*, he fell down at Jeſus knees, ſaying [o] Depart from me, for I am a ſinful man, O Lord. 9. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which

[k] 2 Tim. 4. 2. *Preach* the Word, be inſtant in Seaſon, out of Seaſon; reprove, rebuke, exhort with all Long-ſuffering and Doctrine.

[l] ∴ Mar. 1. 39. He *preached* in their Synagogues *throughout* all *Galilee*, and caſt out Devils.

[m] * Mat. 4. 18 Jeſus *walking* by the *Sea* of *Galilee*, ſaw two Brethren, Simon called Peter, and Andrew his Brother, caſting a Net into the Sea. † Mar. 1. 16. Now as he *walked* by the *Sea* of *Galilee*, he ſaw Simon and Andrew his Brother, caſting a Net into the Sea.

[n] † Joh. 21. 6. He ſaid unto them, *Caſt* the *Net* on the right ſide of the Ship, and ye ſhall *find*. They caſt therefore, and now they were not able to draw it for the Multitude of Fiſhes.

[o] † See 2 Sam. 6. 9. And *David* was *afraid* of the Lord that Day, and ſaid, How ſhall the Ark of the Lord come to me? † 1 King. 17. 18. She ſaid unto Elijah, *What* have I to *do* with *thee*, O thou Man of God? Art thou come unto me to call my Sin to remembrance? Mat. 8. 8. The Centurion anſwered and ſaid, Lord, I am not *worthy* that thou ſhouldſt come under my Roof. — Job 42. 6. I *abhor* my ſelf, and repent in *Duſt* and *Aſhes*.

which they had taken. 10. And ſo *was* alſo James and John the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not; [a] from henceforth thou ſhalt catch men. 11. And when they had brought their ſhips to land, they [b] forſook all, and followed him. 12. ¶ And it came to paſs, when he was in a certain city, behold, a man [c] full of leproſie: who ſeeing Jeſus, fell on *his* face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me clean. 13. And he put forth *his* hand, and touched him, ſaying, I will; be thou clean. And immediately the leproſie departed from him. 14. And he [d] charged him to tell no man: but go and ſhew thy ſelf to the prieſt, and offer for thy cleanſing, according as Moſes commanded, for a teſtimony unto them. 15. But ſo much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16. ¶ And he [e] withdrew himſelf into the wilderneſs, and prayed. 17. And it came to paſs on a certain day, as he was teaching, that there were Phariſees and Doctors of the law ſitting by, which were come out of every town of Galilee, and Judea, and Jeruſalem: and the power of the Lord was *preſent* to heal them. 18. ¶ And behold, [f] men brought in a bed a man which was taken with the palſie: and they ſought means to bring him in, and to lay *him* before him. 19. And when they could not find by what way they might bring him in, becauſe of the multitude, they went upon the houſe-top, and let him down through the tiling with *his* couch, into the midſt before Jeſus. 20. And when he ſaw their faith, he ſaid unto him, Man, thy ſins are forgiven thee. 21. And the [g] Scribes and the Phariſees began to reaſon, ſaying, Who is this which ſpeaketh blaſphemies?

[a] Jer. 16. 16. Behold, I will ſend for *many Fiſhers* ſaith the Lord, and they ſhall *fiſh* them.— Mat. 13. 47. The Kingdom of Heaven is like unto a *Net* that was *caſt* into the *Sea*, and gathered of every Kind. † Mat. 4. 19. He ſaith unto them, Follow me, and I will make you *Fiſhers* of Men.

[b] † Luk. 18. 28. Peter ſaid, lo, we have *left all*, and *followed* thee. Mat. 19. 27. Then anſwered Peter, and ſaid unto him, Behold, we have *forſaken* all, and *followed* thee.

[c] † See on Mar. 1. 40.

[d] ∴ See on Mat. 8. 4.

[e] Luk. 6. 12. Mat 6. 6. When thou *prayeſt*, *enter* into thy *Cloſet*; and when thou haſt ſhut thy Door, *pray* to thy Father which is *in ſecret*, &c. See on Mat. 14. 23.

[f] † Mar. 2. 3. See on Mat. 9. 2.

[g] ∴ Mat. 9 3. Behold, certain of the *Scribes* ſaid within themſelves, This Man *blaſphemeth*.

phemies? Who can [h] forgive ſins, but God alone? 22. But when Jeſus perceived their thoughts, he anſwering ſaid unto them, What reaſon ye in your hearts? 23. Whether is eaſier to ſay, Thy ſins be forgiven thee, or to ſay, Riſe up and walk? 24. But that ye may know that the Son of man hath power upon earth to forgive ſins, (he ſaid unto the ſick of the palſie) I ſay unto thee, Ariſe, and take up thy couch, and go into thine houſe. 25. And immediately he roſe up before them, and took up that whereon he lay, and departed to his own houſe, glorifying God. 26. And they were all amazed, and they glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to day. 27. ¶ And after theſe things he [i] went forth, and ſaw a publican named Levi, ſitting at the receit of cuſtom: and he ſaid unto him, Follow me. 28. And he left all, roſe up, and followed him. 29. And Levi made him a great [k] Feaſt in his own houſe: and there was a great company of publicans, and of others that ſat down with them. 30. But their Scribes and Phariſees murmured againſt his diſciples, ſaying, Why do ye eat and drink with publicans and ſinners? 31. And Jeſus anſwering, ſaid unto them, They that are Whole need not a Phyſician: but they that are Sick. 32. I came not to call the [l] Righteous, but [m] Sinners to repentance. 33. ¶ And they ſaid unto him, Why

[h] † Pſal. 32. 5. — I ſaid, I will confeſs my Tranſgreſſions unto the *Lord*; and *thou forgaveſt* the iniquity of my Sin. † Iſa. 43. 25. I, even I *am he* that *blotteth* out thy *Tranſgreſſions* for mine own ſake, and will not remember thy ſins

[i] * See on Mat. 9 9.

[k] ∴ Mat. 9. 10. It came to paſs, as Jeſus *ſat* at *Meat* in the Houſe, behold, many Publicans and Sinners came and ſat down with him and his Diſciples.

[l] Rom. 10. 3. They being ignorant of *Gods Righteouſneſs*, and going about to eſtabliſh their own *Righteouſneſs*, have not ſubmitted themſelves to the *Righteouſneſs of God*. Prov. 30. 12. There is a Generation that are *pure* in their *own Eyes*, and yet is not *waſhed* from their *Filthineſs*.

[m] ∴ Mat. 9. 13. Mar. 2. 17. The Words as here. Luk. 15. 7. I ſay unto you, that likewiſe *joy* ſhall be in Heaven over *one Sinner* that *repenteth*, more than over ninety and nine *juſt Perſons* which need no Repentance. Luk. 19. 10. The *Son* of *Man* is come to *ſeek* and to *ſave* that which was loſt. Rom. 5. 8. God commendeth his Love towards us, in that while we were *yet Sinners* Chriſt died for us. Joh. 3. 5. We know that he was manifeſted to *take away* our *Sins*.— † 1 Tim. 1. 15. This is a faithful ſaying, and worthy of all Acceptation, that *Chriſt Jeſus* came into the World to *ſave Sinners*.

Why do the disciples of John [n] fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink? 34. And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them? 35. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 36. ¶ And he spake also a [o] Parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old. 37. And no man putteth new Wine into old bottles; else the new Wine will burst the bottles, and be spilled, and the bottles shall perish. 38. But new Wine must be put into new bottles; and both are preserved. 39. No man also having drunk old *Wine*, straightway desireth new: for he saith, The old is better.

CHAP. VI.

AND it came to pass on the (1) second sabbath after the first, that he went through the corn-fields: and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. 2. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days? 3. And Jesus answering them, said, Have ye not read so much as this, what [p] David did, when himself was an hungred, and they which were with him: 4. How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is [q] not lawful to eat, but for the Priests alone? 5. And he said unto them, That the Son of man is Lord also of the sabbath. 6. And it came to pass also on [r] another sabbath, that

[n] * Mat. 9. 14. Then came to him the Disciples of John, saying, Why do we and the Pharisees *fast oft*, but thy Disciples *fast not*? † Mar. 2 18. —Why do the Disciples of John, and the Pharisees *fast*, but thy Disciples *fast not*?

[o] † Mat. 9. 16, 17. Mar. 2. 21, 22. *The same Parables.*

[p] † See on Mat. 12. 3.

[q] † See on Mat. 12. 4.

[r] * Mat. 12. 9. When he was departed thence, he went into their *Synagogue*. Mar. 3. 1. He entred *again* into the *Synagogue*, and there was a Man there which had a withered Hand.

(1) That is, on the first Sabbath after the second Day in the Week of the Passover. See on Mat. 12. 1.

that he entred into the ſynagogue and taught: and there was a man whoſe right hand was withered. 7. And the Scribes and Phariſees watched him, whether he would heal on the ſabbath-day: that they might find an accuſation againſt him. 8. But he knew their thoughts, and ſaid to the man which had the withered hand, Riſe up, and ſtand forth in the mids. And he aroſe, and ſtood forth. 9. Then ſaid Jeſus unto them, I will ask you one thing, Is it lawful on the ſabbath-days to do good, or to do evil? to ſave life, or to deſtroy *it*? 10. And looking round about upon them all, he ſaid unto the man, Stretch forth thy hand. And he did ſo: and his hand was reſtored whole as the other. 11. And they were filled with madneſs; and communed one with another what they might do to Jeſus. 12. And it came to paſs in thoſe days, that he went out into a mountain to pray, and continued all night in (1) prayer to God. 13. ¶ And when it was day, he called unto him his diſciples: and [a] of them he [b] choſe twelve, whom alſo he named Apoſtles: 14. Simon (whom he alſo [c] named Peter) and Andrew his brother, James and John, Philip and Bartholomew, 15. Matthew and Thomas, James *the ſon* of Alpheus, and Simon called Zelotes, 16. And Judas *the* [d] *brother* of James, and Judas Iſcariot, which alſo was the traytor. 17. ¶ And he came down with them, and ſtood in the plain, and the company of his diſciples, and [e] a great multitude of people out of all Judea and Jeruſalem, and from the ſea-coaſt of Tyre and Sidon, which came to hear him, and to be healed

[a] * See on Mat. 10. 1, *&c.*

[b] Heb. 5. 4. No Man *taketh* this *Honour* to himſelf, but he that is *called* of God, as was Aaron.

[c] † Joh. 1. 42. Thou art *Simon* the Son of Jona: thou ſhalt be called *Cephas*, which is by interpretation a Stone, (*Marg.* or, Peter.)

[d] * Jude ver. 1. Jude the Servant of Jeſus Chriſt, and *Brother* of James.

[e] See on Mat. 4. 25.

(1) The Word here tranſlated *Prayer*, likewiſe ſignifies an *Houſe* or *Place* appointed or ſet apart for *Prayer*. Such were the *Synagogues* among the Jews, and the *Oratories* and *Churches* among Chriſtians. Theſe were often built in the Fields, and by Rivers, as well as Towns, *&c.* And it is highly probable that it was into one of theſe *Places* or *Houſes of Prayer* dedicated to God, that our Lord went, and continued all Night, which he ſpent in Meditation and Prayer. Dr. *Whitby* thinks that the Words, *Act.* 16 13. which we tranſlate, *Where Prayer was wont to be made*, ſhould be rendred, *where there was by Law or Cuſtom*, an *Oratory*, or *Houſe* of Prayer, for the *Jews* and *Proſelytes*.

ed of their diſeaſes. 18. And they that were vexed with unclean ſpirits: and they were healed. 19. And the whole multitude [f] ſought to touch him: for there went [g] virtue out of him, and healed them all. 20. ¶ And he lifted up his eyes on his diſciples, and ſaid, [h] Bleſſed *be* ye poor: for yours is the kingdom of God. 21. Bleſſed are ye that [i] hunger now: for ye ſhall be filled. Bleſſed are ye that [k] weep now: for ye ſhall laugh. 22. Bleſſed are ye when men ſhall [l] hate you, and when they ſhall [m] ſeparate you *from their company*, and ſhall reproach *you*, and caſt out your name as evil for the Son of mans ſake. 23. [n] Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for [o] in the like manner did their fathers unto the prophets. 24. But [p] wo unto you that are rich: for ye have [q] received your conſolation. 25. Wo unto you that are [r] full: for ye ſhall hunger. Wo unto you that laugh now: for ye ſhall mourn and weep. 26. Wo unto you when all men ſhall ſpeak well of you: for ſo did their fathers to the falſe prophets. 27. ¶ But I ſay unto you which hear, [s] Love your enemies, do good to them which hate you: 28. Bleſs them that curſe you, and [u] pray for them which deſpitefully uſe you. 29. And unto him that [a] ſmiteth thee on the *one* cheek, offer alſo the other: and him that taketh away thy cloke, forbid not *to take thy* coat alſo. 30. [b] Give to every

[f] † Mat. 14. 36. Beſought him that they might only touch the hem of his Garment: and as many as *touched* him were *made* perfectly whole.

[g] † Luk. 8. 46. See on Mar. 5. 30.

[h] * See on Mat. 5. 3.

[i] † Iſa. 55. 1. † Iſa. 65. 13. See on Mat. 5. 6.

[k] † Iſa. 61. 3. See on Mat. 5. 4.

[l] † Mat. 5. 11. Bleſſed are ye when Men ſhall *revile* you, and perſecute you, and ſhall ſay all manner of *Evil* againſt you *falſly* for my ſake. † 1 Pet. 2. 19. This is thank worthy, if a Man for Conſcience toward God *endure Grief*, ſuffering wrongfully. † 1 Pet. 3. 14 If ye ſuffer for *Righteouſneſs* ſake, *happy* are ye: and be not afraid of their Terror, neither be troubled.

[m] † Joh. 16. 2. They ſhall *put* you *out* of their Synagogues —

[n] See on Act. 5. 41.

[o] † Act. 7. 51. — As your *Fathers* did, ſo *do* ye.

[p] * Amos 6. 1. *Wo* to them that are at *eaſe* in Zion. † Eccleſiaſticus 31. 8 † Jam. 5. 1. † Luk. 12. 21. See on 1 Tim. 6. 9.

[q] † Mat. 6. 2, 5, 16. They *have* their *Reward*.

[r] * Iſa. 65. 13. See on Mat. 5. 6.

[s] * See on Mat. 5. 44.

[u] † Luk. 23. 34. † Act. 7. 60. See on Mat. 5. 44.

[a] * See on Mat. 5. 39.

[b] † Mat. 5. 42. *Give* to him that *asketh* thee, and from him that would borrow of thee, turn not thou away.

(1) every man that asketh of thee; and of him that taketh away thy goods, ask *them* not again. 31. And as ye [c] would that men ſhould do to you, do ye alſo to them likewiſe. 32. For if ye [d] love them which love you, what thank have ye? for ſinners alſo love thoſe that love them. 33. And if ye do good to them which do good to you, what thank have ye? for ſinners alſo do even the ſame. 34. And if ye [e] lend to them of whom ye hope to receive, what thank have ye? for ſinners alſo lend to ſinners, to receive as much again. 35. But [f] love ye your enemies, and do good, and lend, hoping for nothing again: and your reward ſhall be great, and ye ſhall be the [g] children of the Higheſt: for he is kind unto the unthankful, and *to* the evil. 36. Be ye therefore merciful, as your father alſo is merciful. 37. [h] Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: 38. [i] Give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken [k] together, and running over, ſhall men give into your boſom. For with the [l] ſame meaſure that ye meet withal, it ſhall be meaſured to you again. 39. And he ſpake a Parable unto them, Can the

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[c] * Tob. 4. 15. * See on Mat. 7. 12.

[d] * Mat. 5. 46. If ye *love* them which *love* you, what reward have ye? do not even the Publicans the ſame?

[e] * Mat. 5. 42. *The Words under* Ver. 30.

[f] Ver. 27.

[g] † Mat. 5. 45. That ye may be the *Children* of your *Father* which is in Heaven, for he maketh his Sun to riſe on the Evil, and on the Good, and ſendeth Rain on the juſt, and on the unjuſt.

[h] See on Mat. 7. 1.

[i] † Prov. 19. 17. He that hath *pity* upon the Poor, *lendeth* unto the Lord, and that which he hath *given*, will he pay him again.

[k] † Pſal. 79. 12. *Render* unto our Neighbours *ſeven-fold* into their Boſom, their *Reproach* wherewith they have reproached thee, O Lord.

[l] † See on Mat. 7. 2.

(1) Theſe Words are not to be taken in the *moſt general* Senſe, but to be underſtood with ſome Limitation; for we are not obliged to *give* to thoſe who *do not* want, or who are richer than we are, though they ſhould ask us. But the Import of them ſeems to be, That we make it the *great Buſineſs* of our Lives to do *good to all Men* as *Opportunities* offer, and in *Proportion* to our *Abilities* and Circumſtances, either by *giving*, *lending*, or *contributing* any other Way, to the Comfort and Satisfaction of Men. And when *we lend*, we ſhould not be *too ſevere* and *rigorous* in demanding it again, but be content to tarry till the *Borrower* is in a Condition to repay us.

[a] blind lead the blind? ſhall they not both fall into the ditch? 40. The [b] Diſciple is not above his Maſter: but every one * that is perfect ſhall be as his Maſter [Or, *ſhall be perfected as his Maſter*]. 41. And [c] why beholdeſt thou the mote that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye? 42. Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, [d] caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye. 43. For a [e] good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit. 44. For every [f] tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble buſh, gather they * grapes [Gr. *a grape*]. 45. [g] A good man out of the good treaſure of his heart, bringeth forth that which is good: and an [h] evil man out of the evil treaſure of his heart, bringeth forth that which is evil: for of the [i] abundance of the heart his mouth ſpeaketh. 46. ¶ And [k] why call ye me Lord, Lord, and do not

[a] * See on Mat. 15. 14.

[b] * Mat. 10. 24. The *Diſciple* is not *above* his *Maſter*, nor the Servant above his Lord. † Joh. 13. 16. Verily, verily, I ſay unto you, the *Servant* is not greater than his *Lord*, neither he that is ſent, greater than he that ſent him. † Joh. 15. 20. Remember the Word that I ſaid unto you, the *Servant* is not *greater* than his Lord.

[c] * Mat. 7. 3.

[d] † See Prov. 18. 17. He that is *firſt* in his own Cauſe, *ſeemeth* juſt; but his Neighbour cometh and *ſearcheth* him.

[e] * Mat. 7. 16, 17. Ye ſhall know them by their *Fruits*: Do Men gather *Grapes* of Thorns, or *Figs* of Thiſtles? Even ſo every *good Tree* bringeth forth *good Fruit*: but a corrupt Tree bringeth forth evil Fruit.

[f] † Mat. 12. 33. —The *Tree* is known by *his* Fruit.

[g] Prov. 10. 20, 21 The *Tongue* of the *Juſt* is as choice Silver: the Heart of the Wicked is little worth. The *Lips* of the Righteous *feed* many: but Fools die for want of Wiſdom. † Mat. 12. 35. A *good* Man out of the *good Treaſure* of the Heart, bringeth forth *good Things*; and an evil Man out of the evil *Treaſure*, bringeth forth evil Things.

[h] Prov. 24. 8, 9. He that *deviſeth* to do evil, ſhall be called a miſchievous Perſon. The thought of Fooliſhneſs is Sin.—

[i] Pſal. 37. 30, 31. The *Mouth* of the Righteous *ſpeaketh* Wiſdom; and his *Tongue* talketh of Judgment. The Law of his God is in his Heart, none of his Steps ſhall ſlide. † Mat. 12. 34 —Out of the *Abundance* of the Heart the Mouth ſpeaketh.

[k] † Mal 1. 6. If I be a *Maſter*, where is my *Fear*, ſaith the Lord of Hoſts? See on Mat. 7. 21.

not the things which I ſay? 47. [l] Whoſoever cometh to me, and heareth my ſayings, and doth them, I will ſhew you to whom he is like. 48. He is like a man which built an houſe, and digged deep, and laid the foundation on a rock: and when the flood aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it: for it was founded upon a rock. 49. But he that heareth, and doth not, is like a man that without a foundation built an houſe upon the earth, againſt which the ſtream did beat vehemently, and immediately it fell, and the ruin of that houſe was great.

CHAP. VII.

NOW when he had ended all his ſayings in the audience of the People, he [m] entred into Capernaum. 2. And a certain Centurions ſervant, who was [n] dear unto him, was ſick, and ready to die. 3. And when he heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him that he would come and heal his ſervant. 4. And when they came to Jeſus, they beſought him inſtantly, ſaying, That he was worthy for whom he ſhould do this. 5. For he loveth our nation, and he hath built us a ſynagogue. 6. Then Jeſus went with them. And when he was now not far from the houſe, the Centurion ſent friends to him, ſaying unto him, Lord, trouble not thy ſelf, for [o] I am not worthy that thou ſhouldſt enter under my roof. 7. Wherefore neither thought I my ſelf worthy to come unto thee: but ſay in a word, and my ſervant ſhall be healed. 8. For I alſo am a man ſet under authority, having under me ſoldiers, and I ſay unto * one [Or, *this man*], Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doth it. 9. When Jeſus heard theſe things, he marvelled at him, and turned him about, and ſaid unto the People that followed him, I ſay unto you, I have not found ſo great

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[l] † See on Mat. 7. 24. and Mat. 12. 50.

[m] * Mat. 8. 5. When Jeſus *entred* into *Capernaum*, there came unto him a Centurion, beſeeching him.

[n] Eccleſiaſt. 7. 21. Let thy Soul *love* a *good Servant*, and defraud him not of Liberty.

[o] Gen. 32. 10. I am *not worthy* of the leaſt of all the Mercies, and of all the Truth which thou haſt ſhewed unto thy Servant.— Mat. 3. 11. He that cometh after me is *mightier* than I, whoſe Shoes I am *not worthy* to bear.

great faith, no, not in Iſrael. 10. And they that were ſent, returning to the houſe, found the ſervant whole that had been ſick. 11. ¶ And it came to paſs the day after, that he went into a city called Nain; and many of his Diſciples went with him, and much People. 12. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a Widow: and much People of the city was with her. 13. And when the Lord ſaw her, he had [a] compaſſion on her, and ſaid unto her, Weep not. 14. And he came and touched the * bier [Or, *Coffin*], (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, [b] Ariſe. 15. And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother. 16. And there came a fear on all: and they glorified God, ſaying, That a great [c] Prophet is riſen up among us; and, That God hath [d] viſited his People. 17. And this rumour of him went forth throughout all Judea, and throughout all the region round about. 18. And the diſciples [e] of John ſhewed him of all theſe things. 19. ¶ And John calling unto him two of his diſciples, ſent *them* unto Jeſus, ſaying, Art thou he that [f] ſhould come, or look we for another? 20. When the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come, or look we for another? 21. And in that ſame hour he cured many of their Infirmities, and plagues, and of evil ſpirits, and unto many that were blind he gave ſight. 22. Then Jeſus [g] anſwering, ſaid unto them, Go your way, and tell John what things ye have ſeen and heard, how that the [h] blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the [i] poor the goſpel is preached. 23. And bleſſed is he whoſoever

[a] Judg. 10. 16. His *Soul* was *grieved* for the *Miſery* of Iſrael.

[b] † Act. 9. 40. Tabitha, *Ariſe*. Rom. 4. 17. —God, who quickneth the *Dead*, and *calleth* thoſe things that *be not* as though they were.

[c] † Joh. 4. 19. † Joh. 6. 14. † Joh. 9. 17. See on Luk. 24. 19.

[d] † Luk. 1. 68. Bleſſed be the Lord God of Iſrael, for he hath *viſited* and *redeemed* his People.

[e] * Mat. 11. 2. Now when *John* had heard in the Priſon the Works of Chriſt, he *ſent* two of his Diſciples.

[f] See on Mat. 11. 3, 4, 5.

[g] ∴ Mat. 11. 5. The *Blind* receive their Sight, *&c.*

[h] † Iſa. 35. 5. Then the *Eyes* of the *Blind* ſhall be *opened*, and the *Ears* of the Deaf ſhall be unſtopped.

[i] ∴ Luk. 4. 18. He hath anointed me to *preach* the Goſpel to the *Poor*.

ever ſhall not be [k] offended in me. 24. ¶ And when the [i] Meſſengers of John were departed, he began to ſpeak unto the People concerning John, What went ye out into the Wilderneſs for to ſee? A reed ſhaken with the Wind? 25. But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they which are gorgeouſly apparelled, and live delicately, are in kings courts. 26. But what went ye out for to ſee? A Prophet? Yea, I ſay unto you, and much more than a Prophet. 27. This is he of whom it is written, Behold, [m] I ſend my meſſenger before thy face, which ſhall prepare thy way before thee. 28. For I ſay unto you, Among thoſe that are born of Women, there is not a greater Prophet than John the Baptiſt: but he that is leaſt in the kingdom of God, is greater than he. 29. And all the People that heard *him*, and the publicans juſtified God, being [n] baptized with the baptiſm of John. 30. But the Phariſees and Lawyers * rejected [Or, *fruſtrated*] the [o] counſel of God * againſt themſelves [Or, *within themſelves*], being not baptized of him. 31. ¶ And the Lord ſaid, [p] Whereunto then ſhall I liken the men of this generation? and to what are they like? 32. They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept. 33. For [q] John the Baptiſt, came neither eating bread nor drinking wine; and ye ſay, He hath a devil. 34. The Son of man is come eating and drinking; and ye ſay, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and ſinners. 35. But Wiſdom is juſtified of all her children. 36. ¶ And [r] one of the Phariſees deſired him that he would eat with him. And he went into the Phariſee's houſe, and ſat down to meat. 37. And behold, a woman in the city, which

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[k] See on Mat. 7. 5. *&c.*

[i] † Mat. 11. 7. And as *they* departed, Jeſus began to ſay unto the *Multitudes* concerning John, &c. *as here.*

[m] † Mal. 3. 1. Behold I will *ſend* my *Meſſenger*, and he ſhall prepare the Way before me.—

[n] ∴ Mat. 3. 5. Then went out to him *Jeruſalem*, and all *Judea*, and all the *Region* round about Jordan.

[o] † Act. 20. 27. I have not ſhunned to declare unto you all the *Counſel* of God.

[p] * Mat. 11. 16.

[q] † Mat. 3. 4. The ſame John had his Raiment of Camels Hair, —His *Meat* was Locuſts and wild Honey. † Mar. 1. 6. He did *eat Locuſts* and wild Honey.

[r] * Mar. 14. 3. † Joh. 11. 2. See on Mat. 26. 6.

was a ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſee's houſe, brought an alabaſter-box of ointment, 38. And ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe *them* with the hairs of her head, and kiſſed his feet, and anointed *them* with the ointment. 39. Now when the Phariſee which had bidden him, ſaw *it*, he ſpake within himſelf, ſaying, [a] This man, if he were a Prophet, would have known who and what manner of Woman *this is* that toucheth him: for ſhe is a ſinner. 40. And Jeſus anſwering, ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on. 41. There was a certain Creditor which had two Debters: the one owed five hundred pence, and the other fifty. 42. And when they had [b] nothing to pay, he [c] frankly forgave them both. Tell me therefore, which of them will love him moſt? 43. Simon anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged. 44. And he turned to the Woman, and ſaid unto Simon, Seeſt thou this Woman? I entred into thine houſe, thou gaveſt me no Water for my feet: but ſhe hath waſhed my feet with tears, and wiped them with the hairs of her head. 45. Thou gaveſt me no kiſs: but this Woman, ſince the time I came in, hath not ceaſed to kiſs my feet. 46. Mine head with [d] Oyl thou didſt not anoint: but this Woman hath anointed my feet with ointment. 47. Wherefore I ſay unto thee, [e] Her ſins, which are many, are forgiven; for ſhe loved much: but to whom little is forgiven, the ſame loveth little. 48. And he ſaid unto her, Thy ſins are forgiven. 49. And they that ſat at meat with him, began to ſay within themſelves, Who is this that [f] forgiveth ſins

[a] † Luk. 15. 2 This man *receiveth Sinners*, and eateth with them.

[b] Rom. 3. 23. *All* have *ſinned*, and come *ſhort* of the Glory of God. Eph. 2. 1 You hath he quickned, being *dead* in *Treſpaſſes* and Sins.

[c] Hoſ. 14. 2. Take with you Words, and turn to the Lord, ſay unto him, *Take away* all Iniquity, and *receive* us *graciouſly* — Rom. 3. 24. Being juſtified *freely* by his *Grace*, through the Redemption that is in Jeſus Chriſt.

[d] ∴ Pſal. 23. 5. Thou *anointeſt* my Head with *Oyl*.

[e] ∴ 1 Tim. 1. 14. The *Grace* of our Lord was *exceeding abundant*, with Faith and Love which is in Chriſt Jeſus.

[f] † Mar. 9. 3. Behold, certain of the Scribes ſaid within themſelves, this man *blaſphemeth*. † Mar. 2. 7. Why doth this man thus ſpeak *blaſphemies*? Who can *forgive* Sins but God only?

ſins alſo? 50. And he ſaid to the Woman, [e] Thy faith hath ſaved thee; go in peace.

CHAP. VIII.

AND it came to paſs afterward; that he went throughout every city and village preaching, and ſhewing the glad tidings of the kingdom of God: and the Twelve *were* with him. 2. And [h] certain Women which had been healed of evil ſpirits and infirmities, Mary called Magdalene, [i] out of whom went ſeven devils, 3. And Joanna the Wife of Chuza Herods ſteward, and Suſanna, and many others, which miniſtred unto him of their Subſtance. 4. ¶ And when [k] much People were gathered together, and were come to him out of every city, he ſpake by a Parable: 5. A Sower went out to ſow his ſeed: and as he ſowed, ſome fell by the ways ſide, and it was troden down, and the fowls of the air devoured it. 6. And ſome fell upon a rock, and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. 7. And ſome fell among thorns, and the thorns ſprang up with it, and choked it. 8. And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear. 9. And his [l] Diſciples asked him, ſaying, What might this Parable be? 10. And he ſaid, Unto you it is given to know the myſteries of the

[e] † Mat. 9. 22. Daughter, be of good Comfort; thy *Faith* hath made thee Whole. † Mar. 5. 34. Daughter, thy *Faith* hath made thee Whole; go in Peace, and be whole of thy Plague. † Mar. 10. 52. and † Luk. 8. 48. Thy *Faith* hath made thee Whole. † Luk. 18. 42. Receive thy Sight: thy *Faith* hath ſaved thee.

[h] † Mat. 27. 55, 56. Many *Women* were there (beholding afar off) which followed Jeſus from Galilee, *miniſtring* unto him. Among which was Mary *Magdalene*, and *Mary* the Mother of James and Joſes, and the *Mother* of Zebedee's Children.

[i] * Mar. 16. 9. He appeared firſt to *Mary Magdalene*, out of whom he had caſt *ſeven* Devils.

[k] * Mat. 13. 2. Great *Multitudes* were *gathered* together unto him, ſo that he went into a Ship and ſat, and the whole Multitude ſtood on the ſhore. † Mar. 4. 1. And he began again to teach by the Sea-ſide: and there was *gathered* unto him a great *Multitude*, ſo that he entred into a Ship, and ſat in the Sea, and the whole Multitude was by the Sea on the Land.

[l] † Mat. 13. 10. The *Diſciples* came, and ſaid unto him, Why ſpeakeſt thou unto them in *Parables*? † Mar. 4. 10. When he was alone, they that were about him, with the Twelve, *asked* of him the *Parable*.

kingdom of God: but to others in Parables; [a] that [b] seeing they might not see, and hearing they might not understand. 11. [c] Now the Parable is this: The seed is the [d] Word of God. 12. Those by the way-side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13. They on the rock, *are they*, which when they hear, receive the word with [e] joy; and these have no root, which for a while believe, and in time of temptation fall away. 14. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with [f] cares, and riches, and pleasures of *this* life, and bring no fruit to perfection. 15. But that on the good ground, are they, which in an honest and good heart, having heard the Word, keep it, and [g] bring forth fruit with [h] patience. 16. ¶ No man when he hath [i] lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter in may see the light. 17. For nothing is [k] secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad. 18. Take heed therefore [l] how ye hear: for [m] whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he * [n] seemeth to have

[a] See the Note on Mar. 4. 12.

[b] See on Mat. 13. 14.

[c] * Mat. 13. 18. *Hear* ye therefore the Parable of the *Sower*.

[d] 1 Pet. 1. 23. Being born again not of *corruptible Seed*, but of incorruptible, by the Word of God, which liveth and abideth for ever.

[e] Ezek. 33. 31. They come unto thee as the People cometh, and they sit before thee as my People, and they hear thy *Words*, but they will *not do* them: for with their *Mouth* they shew much *Love*, but *their Heart* goeth after their Covetousness. 2 Tim. 1. 15. This thou knowest, that all they which are in Asia be *turned away* from me; of whom are Phygellus and Hermogenes.

[f] See on Mat. 13 22.

[g] Gal. 5. 22, 23. The *Fruit* of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance —

[h] Mat. 24. 13. He that shall *endure* unto the *End*, the same shall be saved.

[i] † Mar. 4 21. † Luk. 11. 33. See on Mat. 5. 15.

[k] * See on Luk. 12. 2.

[l] Eccl. 5. 1. *Keep* thy *Foot* when thou goest to the House of God, and be more ready to hear, than to give the Sacrifice of Fools.— Heb. 4. 2. The *Word preached* did not *profit* them, not being mixed with Faith in them that heard *it*. Jam. 1. 21. —*Receive* with Meekness the *ingrafted Word*, which is able to save your Souls.

[m] * See the Note on Luk. 19. 26.

[n] Rev. 3. 17. Thou *sayst* I am *rich*,

have [Or, *thinketh that he hath*]. 19. ¶ Then came to him his [a] mother and his brethren, and could not come at him for the preſs. 20. And it was told him *by certain*, which ſaid, Thy mother and thy brethren ſtand without, deſiring to ſee thee. 21. And he anſwered and ſaid unto them, My mother and my brethren are theſe which hear the word of God, and do it. 22. ¶ Now it came to paſs on a certain day, that he [b] went into a ſhip with his Diſciples: and he ſaid unto them, Let us go over unto the other ſide of the lake. And they launched forth. 23. But as they ſailed, he fell aſleep: and there came down a ſtorm of Wind on the lake, and they were filled *with water*, and were in jeopardy. 24. And they came to him, and awoke him, ſaying, Maſter, maſter, we periſh. Then he aroſe, and [c] rebuked the Wind, and the raging of the Water: and they ceaſed, and there was a calm. 25. And he ſaid unto them, Where is your faith? And they being afraid, wondred, ſaying one to another, What manner of man is this? for he commandeth even the Winds and Water, and they obey him. 26. ¶ And they [d] arrived at the country of the Gadarenes, which is over againſt Galilee. 27. And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in any houſe, but in the tombs. 28. When he ſaw Jeſus, he cried out, and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus, thou Son of God moſt high? I beſeech thee torment me not. 29. (For he had commanded the unclean ſpirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the Wilderneſs.) 30. And Jeſus asked him, ſaying, What is thy name? And he ſaid, Legion: becauſe many devils were entred into him. 31. And they beſought him that he would not [e] command them to go out into

rich, and increaſed with Goods, and have need of nothing; and *knoweſt not* that thou art wretched, and miſerable, and poor, and blind, and naked.

[a] * See on Mat. 12. 46.

[b] * Mat. 8. 23. When he was *entred* into a *Ship*, his Diſciples followed him. † Mar. 4. 35. The ſame Day, when the Even was come, he ſaith unto them, Let us *paſs over* unto the other ſide.

[c] See on Mat. 8. 26.

[d] * See on Mat. 8. 18.

[e] ∴ Rev. 20. 3. And *caſt* him [the Dragon] into the *bottomleſs* Pit, and ſhut him up, and ſet a Seal upon him, that he ſhould deceive

into the (1) deep. 32. And there was there an herd of many ſwine feeding on the mountain: and they beſought him that he would ſuffer them to enter into them. And he [g] ſuffered them. 33. Then went the devils out of the man, and entred into the ſwine: and the herd ran violently down a ſteep place into the lake, and were choked. 34. When they that fed them, ſaw what was done, they fled, and went and told *it* in the city and in the country. 35. Then they went out to ſee what was done; and came to Jeſus, and found the man out of whom the devils were departed, ſitting at the feet of Jeſus, clothed and in his right mind: and they were afraid. 36. They alſo which ſaw *it*, told them by what means he that was poſſeſſed of the devils, was healed. 37. ¶ Then the [h] whole multitude of the country of the Gadarenes round about, beſought him to depart from them; for they were taken with great fear: and he went up into the ſhip, and returned back again. 38. Now [i] the man out of whom the devils were departed, beſought him that he might be with him: but Jeſus ſent him away, ſaying, 39. Return

ceive the Nations no more. Jude ver. 6. The Angels which kept not their firſt Eſtate, but left their own Habitation, he hath *reſerved* in *everlaſting Chains* under *Darkneſs*, unto the Judgment of the great Day. 2 Pet. 2. 4. God ſpared not the Angels that ſinned, but *caſt* them *down* to Hell, and *delivered* them into *Chains* of Darkneſs, to be reſerved unto Judgment.

[g] Pſal. 50. 10. Every *Beaſt* of the Foreſt is *mine*, and the Cattle upon a thouſand Hills. See the Note on Mar. 5. 13.

[h] See on Mat. 8. 34.

[i] † Mar. 5. 18. He that had been poſſeſſed with the Devil, *prayed* him that he might be with him.

(1) That is, the *Pit* of *Hell*, the Place prepared for the Devil and his Angels, to puniſh them for their Rebellion againſt God. The Devils being made ſenſible of our Lord's Power, might fear that he would immediately conſign them to thoſe Torments they will be ſentenced to at the Judgment of the great Day; they therefore beſeech him that they might not be ſent thither before that time. Where this Place is, it is not material to enquire. Probably it may be ſome Place without the Limits of our Earth. And this may poſſibly be a Reaſon why it is ſtyled, *Mat.* 8. 12. *Outer* [or, outward] *Darkneſs*. The Word rendred *Deep*, 2 Cor. 11. 25. is not the ſame which is here uſed, but a Word which ſignifies a *deep Place*, as the *Bottom* of the Sea, *&c.* The Apoſtle may there refer to ſome Shipwreck which he was toſt in for a *Night* and a *Day* together; or to ſome deep *Priſon* or *Dungeon* into which he was caſt, though it be not expreſly mentioned in his Hiſtory.

turn to thine own houſe, and ſhew [k] how great things God hath done unto thee. And he went his way, and publiſhed throughout the whole city, how great things Jeſus had done unto him. 40. And it came to paſs, that when Jeſus was returned, the People *gladly* received him: for they were all waiting for him. 41. ¶ And behold, [l] there came a man named Jairus, and he was a ruler of the ſynagogue: and he fell down at Jeſus feet, and beſought him that he would come into his houſe: 42. For he had one only daughter, about twelve years of age, and ſhe lay a dying. (But as he went, the People thronged him. 43. ¶ And [m] a Woman having an iſſue of blood twelve years, which had ſpent all her living upon Phyſicians, neither could be healed of any, 44. Came behind him, and touched the border of his garment: and immediately her iſſue of blood ſtanched. 45. And Jeſus ſaid, Who touched me? When all denied, Peter and they that were with him, ſaid, Maſter, the multitude throng thee, and preſs *thee*, and ſayſt thou, Who touched me? 46. And Jeſus ſaid, Some body hath touched me; for I perceive that [n] virtue is gone out of me. 47. And when the Woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him before all the People, for what cauſe ſhe had touched him, and how ſhe was healed immediately. 48. And he ſaid unto her, Daughter, be of good Comfort: thy faith hath made thee Whole; go in Peace.) 49. ¶ [n] While he yet ſpake, there cometh one from the ruler of the ſynagogues *houſe*, ſaying to him, Thy daughter is dead; trouble not the Maſter. 50. But when Jeſus heard *it*, he anſwered him, ſaying, Fear not: believe only, and ſhe ſhall be made Whole. 51. And when he came into the houſe, he ſuffered no man to go in, ſave Peter, and James, and John, and the father and mother of the maiden. 52. And all wept, and bewailed her: but he ſaid, Weep not; ſhe is not dead, but [p] ſleepeth. 53. And they laugh-

[k] Pſal. 66. 16. Come, and hear all ye that fear God, and I *will declare* what he hath done for my Soul.

[l] * See on Mat. 9. 18.

[m] † Mat. 9. 20. Behold, a *Woman* which was diſeaſed with an *Iſſue* of Blood *twelve* Years, came behind him, and touched the hem of his Garment.

[n] † Luk. 6. 19. See on Mar. 5. 30.

[n] † Mar. 5. 35. While he yet *ſpake*, there came from the *Ruler* of the Synagogues houſe certain, *&c.*

[p] † Joh. 11. 11, 13. —Our friend Lazarus

laughed him to ſcorn, knowing that ſhe was dead. 54. And he put them all out, and took her by the hand, and called, ſaying, Maid, ariſe. 55. And her ſpirit came again, and ſhe aroſe ſtraightway: and he commanded to give her meat. 56. And her Parents were aſtoniſhed: but he [a] charged them that they ſhould tell no man what was done.

CHAP. IX.

THEN he [b] called his twelve Diſciples together, and gave them power and authority over all devils, and to cure diſeaſes. 2. And he [c] ſent them to [d] preach the kingdom of God, and to heal the ſick. 3. And he ſaid unto them, [e] Take [f] nothing for your journey, neither ſtaves nor ſcrip, neither bread, neither money; neither have two coats a piece. 4. And [g] whatſoever [h] houſe ye enter into, there abide, and thence depart. 5. And [i] whoſoever will not receive you, when ye go out of that city, ſhake off the very duſt from your feet for a teſtimony againſt them. 6. And they departed and went through the Towns, [k] preaching the goſpel, and healing every where. 7.

Year of our Lord 32. ¶ Now [l] Herod the Tetrarch heard of all that was done by him: and he was [m] perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead: 8. And of ſome, that Elias had appeared:

Lazarus *ſleepeth*.— Jeſus ſpake of his *Death*: but they thought that he had ſpoken of taking of *Reſt* in *Sleep*.

[a] † See on Mat. 8. 4.

[b] † Mar. 3. 13. † Mar. 6. 7. * See on Mat. 10. 1.

[c] † Luk. 10. 11. —

[d] † Mat. 10. 7. As ye go, *preach*, ſaying, the Kingdom of Heaven is at Hand. † Mar. 6. 11. Whoſoever ſhall not *receive* you, nor *hear* you, when ye depart thence, ſhake off the *Duſt* of your Feet, for a Teſtimony againſt them. Verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrha in the Day of Judgment, than for that City.

[e] See on Mat. 10. 10.

[f] 2 Tim. 2. 4. No Man that warreth *entangleth* himſelf with the Affairs of *this* Life; that he may pleaſe him who hath choſen him to be a Soldier.

[g] Luk. 10. 5, 6.

[h] Mar. 6. 10. In what *Place* ſoever ye enter into an *Houſe*, there abide till ye depart from that Place.

[i] † See on Mat. 10. 14.

[k] 2 Tim. 4. 2. *Preach* the Word, be inſtant in *Seaſon*, out of *Seaſon*; reprove, rebuke, exhort, with all Long-ſuffering and Doctrine.

[l] † Mar. 6. 14. * See on Mat. 14. 1.

[m] Mat. 2. 3 When Herod the King had heard *theſe Things*, he was *troubled*, and all Jeruſalem with him.

peared: and of others, that one of the old Prophets was riſen again. 9. And Herod ſaid, John have I beheaded: but who is this of whom I hear ſuch things? And he [a] deſired to ſee him. 10. ¶ And the [b] Apoſtles when they were returned, told him all that they had done. And he [c] took them, and went aſide privately into a deſert place, belonging to the city, called Bethſaida. 11. And the People when they knew *it*, followed him: and he received them, and ſpake unto them of the kingdom of God, and healed them that had need of healing. 12. And when the [d] day began to wear away, then came the Twelve and ſaid unto him, Send the Multitude away, that they may go into the Towns and Country round about, and lodge, and get victuals: for we are here in a deſert place. 13. But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more but five loaves and two fiſhes; except we ſhould go and buy meat for all this People. 14. For they were about five thouſand men. And he ſaid to his diſciples, Make them ſit down by fifties in a company. 15. And they did ſo, and made them all ſit down. 16. Then he took the five loaves, and the two fiſhes, and looking up to heaven, he [e] bleſſed them, and brake, and gave to the diſciples to ſet before the multitude. 17. And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baskets. 18. ¶ And it came to paſs as he was alone praying, his diſciples were with him: and he [f] asked them ſaying, Whom ſay the People that I am? 19. They anſwering, ſaid, [g] John the Baptiſt: but ſome *ſay*, Elias: and others *ſay*,

[a] Luk. 23. 8. When Herod ſaw Jeſus, he was exceeding *glad*: for he was *deſirous* to ſee him of a long Seaſon.—

[b] † Mar. 6. 30. And the Apoſtles gathered themſelves together unto Jeſus, and *told* him *all things*, both what they had done, and what they had taught.

[c] * Mat. 14. 13. He departed thence by Ship into a *deſert* Place *apart*.

[d] † Mar. 6. 35. † Joh. 6. 5. See on Mat. 14. 15.

[e] See on Mat. 14. 19.

[f] * Mat. 16. 13. When Jeſus came into the Coaſts of Ceſarea Philippi, he *asked* his Diſciples, ſaying, *Whom* do men ſay, that I, *the Son* of *Man*, am? † Mar. 8. 27. Jeſus went out and his Diſciples, into the Towns of Ceſarea Philippi: and by the Way he *asked* his Diſciples, ſaying unto them, *Whom* do men ſay that I am?

[g] † Mat. 14. 2. This is *John* the *Baptiſt*, he is riſen from the Dead, and therefore mighty Works do ſhew forth themſelves in him. Mat. 16. 14. Some ſay that thou art *John* the *Baptiſt*, ſome *Elias*, and others Jeremias, or one of the *Prophets*. *The like Opinions of* Herod, *and the* People, *concerning our* Lord, *are recorded* Mar. 6. 14, 15. and Mar. 8. 28.

say, that one of the old Prophets is risen again. 20. He said unto them, But whom say ye that I am? [h] Peter answering, said, The [i] Christ of God. 21. And he straitly [k] charged them, and commanded *them* to tell no man that thing, 22. Saying, The Son of man must [l] suffer many things, and be rejected of the Elders, and chief Priests, and Scribes, and be slain, and be raised the third day. 23. ¶ And he said to them all, [m] If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 25. For what is a man [n] advantaged, if he gain the whole World, and lose himself, or be cast away. 26. For whosoever shall be [o] ashamed of me, and of my Words, of him shall the Son of man be ashamed, when he shall come in his own glory and in *his* Fathers, and of the holy Angels. 27. But I tell you of a truth, [p] there be some standing here which shall not taste of death, till they see the kingdom of God. 28. ¶ And it came to pass [q] about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. 29. And as he prayed, the fashion of his countenance was altered, and his raiment *was* white and glistering. 30. And behold, there talked with him two men, which were Moses and Elias. 31. Who appeared in glory, and spake of his decease which he should accomplish at

[h] †Joh. 6. 69. We believe and are sure, that thou art that *Christ*, the *Son* of the living God.

[i] See on Mat. 16. 16.

[k] ∴ See on Mat. 8. 4.

[l] * See on Mat. 16. 21.

[m] † Mar. 8. 34. † Luk. 14. 27. See on Mat. 16. 24.

[n] * Mat. 16. 26. What is a man *profited*, if he shall gain the *whole World*, and lose his own *Soul*? or, what shall a man give in *Exchange* for his *Soul*? * Mar. 8. 36. What shall it *profit* a man, if he shall gain the *whole World*, and lose his own Soul.

[o] * Mat. 10. 33. Whosoever shall *deny* me before men, him will I also *deny* before my Father which is in Heaven. † Mar. 8. 38. Whosoever shall be *ashamed* of *me*, and of my *Words*, in this Adulterous and sinful Generation; of him also shall the Son of man be *ashamed*, when he cometh in the Glory of his Father, with the holy Angels. † 2 Tim. 2. 12.—If we *deny* him, he also will *deny* us.

[p] * Mat 16. 28. Verily I say unto you, There be *some standing* here, which shall not *taste* of *Death*, till they see the Son of man coming in his Kingdom. † Mar. 9. 1. Verily I say unto you, that there be *some* of them that *stand* here, which shall not *taste* of *Death*, till they have seen the Kingdom of God come with Power.

[q] * See on Mat. 17. 1.

at Jeruſalem. 32. But Peter, and they that were with him were [a] heavy with ſleep: and when they were awake, they ſaw his glory, and the two men that ſtood with him. 33. And it came to paſs, as they departed from him, Peter ſaid unto Jeſus, Maſter, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moſes, and one for Elias: not knowing what he ſaid. 34. While he thus ſpake, there came a cloud and overſhadowed them: and they feared as they entred into the cloud. 35. And there came a [b] voice out of the cloud, ſaying, This is my beloved Son, [c] hear him. 36. And when the voice was paſt, Jeſus was found alone: and they [d] kept *it* cloſe, and told no man in thoſe days any of thoſe things which they had ſeen. 37. ¶ And [e] it came to paſs, that on the next day, when they were come down from the hill, much People met him. 38. And behold, a man of the company cried out, ſaying, Maſter, I beſeech thee, look upon my ſon, for he is mine only child. 39. And lo, a ſpirit taketh him, and he ſuddenly crieth out, and it teareth him, that he ſometh again, and bruiſing him, hardly departeth from him. 40. And I beſought thy Diſciples to caſt him out, and they could not. 41. And Jeſus anſwering, ſaid, O faithleſs and perverſe generation, how long ſhall I be with you, and ſuffer you? Bring thy ſon hither. 42. And as he was yet a coming, the devil threw him down, and tare *him:* and Jeſus rebuked the unclean ſpirit, and healed the child, and delivered him again to his father. 43. ¶ And they were all amazed at the [f] mighty Power of God: But while they wondered every one at all things which Jeſus did, he ſaid unto his

[a] † Dan. 8. 18. Dan. 10. 9. —I was in a *deep Sleep* on my Face toward the Ground.—

[b] See on Mat. 3. 17.

[c] † Act. 3. 22. Moſes truly ſaid unto the Fathers, A *Prophet* ſhall the Lord your God raiſe up unto you of your Brethren, like unto me; *him* ſhall ye hear in all things whatſoever he ſhall ſay unto you.

[d] ⁂ Mat. 17. 9. Jeſus charged them, ſaying, *Tell* the Viſion to no man, until the Son of man be riſen again from the Dead.

[e] * Mat. 17. 14. When they were come to the *Multitude*, there came to him a certain man kneeling down to him, and ſaying. † Mar. 9. 14, 17. When he *came* to his *Diſciples*, he ſaw a great *Multitude* about them, and the Scribes queſtioning with them. And one of the multitude anſwered, and ſaid, Maſter, I have brought unto thee my Son, which hath a dumb Spirit.

[f] Exod. 15. 11. Who is *like* unto thee, O Lord, amongſt the Gods? Who is *like* thee, *glorious* in Holineſs, fearful in Praiſes, doing Wonders.

his Diſciples, 44. Let theſe ſayings ſink down into your ears: for the Son of man ſhall be [e] delivered into the hands of men. 45. But they [h] underſtood not this ſaying, and it was hid from them, that they perceived it not: and they feared to ask him of that ſaying. 46. ¶ Then there aroſe [i] a reaſoning among them, which of them ſhould be greateſt. 47. And Jeſus [k] perceiving the thought of their heart, took a child, and ſet him by him. 48. And ſaid unto them, Whoſoever ſhall receive this child in my name, receiveth me: and whoſoever ſhall receive me, receiveth him that ſent me: for he that is [l] leaſt among you all, the ſame ſhall be great. 49. ¶ And [m] John anſwered and ſaid, Maſter, we ſaw one caſting out devils in thy name: and we forbad him, becauſe he followeth not with us. 50. And Jeſus ſaid unto him, Forbid *him* not: for he that is [n] not againſt us, is for us. 51. ¶ And it came to paſs when the time was come that he ſhould be [o] received up, he ſtedfaſtly ſet his face to go to Jeruſalem. 52. And ſent meſſengers before his face: and they went, and entred into a village of the Samaritans to make ready

[e] * See on Mat. 16. 21.

[h] † Mar. 9. 32. But they *underſtood not* that ſaying, and were afraid to ask him. ∴ Luk. 2. 50. They *underſtood not* the ſaying which he ſpake unto them. ∴ Luk. 18. 34. They *underſtood* none of theſe Things: and this ſaying was hid from them, neither *knew* they the things which were ſpoken.

[i] * Mat. 18. 1. At the ſame time came the Diſciples unto Jeſus, ſaying, Who is the *Greateſt* in the Kingdom of Heaven? * Mar. 9. 34. But they held their Peace: for by the Way they had *diſputed* among themſelves which ſhould be the *greateſt*.

[k] See on Mat. 9. 4.

[l] Iſa. 57. 15. Thus ſaith the high and lofty One that inhabiteth Eternity, whoſe Name is holy, I dwell in the high and holy Place, with him alſo that is of a *contrite* and *humble* Spirit, to *revive* the Spirit of the *Humble*, and to revive the *Heart* of the *contrite* ones. See on Mat. 23. 12.

[m] * Mar. 9. 38. John anſwered him, ſaying, Maſter, we *ſaw* one caſting out *Devils* in thy *Name*, and he followeth not us; and we *forbad* him, becauſe he followeth not us. † See Numb. 11. 28. And Joſhua the Son of Nun, the Servant of Moſes, one of his young men, anſwered and ſaid, My Lord Moſes, *forbid* them.

[n] † Luk. 11. 23. He that is not with me, is *againſt* me; and he that *gathereth* not with me, ſcattereth. † Mat. 12. 30. He that is not with me is *againſt* me: and he that *gathereth* not with me, *ſcatterth* abroad. Phil. 1. 18. —Notwithſtanding every Way, whether in Pretence, or in Truth, *Chriſt* is *preached*; and I therein do *rejoice*, yea, and will rejoice.

[o] † Mar. 16. 19 So then, after the Lord had ſpoken to them, he was *received* up into Heaven.— † Act. 1. 2. Until the Day in which he was *taken up*.—